

*Henry Hinton*  
*Correction, Instruction:*

OR, A  
**TREATISE**  
OF  
**Afflictions:**

First conceived by way of  
*Private Meditations:*

Afterward

Digested into certain *Sermons.*  
And now *published* for the Help  
and comfort of humble suffering  
**CHRISTIANS.**

By **T H O. C A S E**, M. A. sometime  
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Preacher of the Gospel in *London.*

J O B 13. 15.

*Though he slay me, yet will I trust in him.*

*Nihil eo intus cui nihil in seculum con-*  
*tigit. Demet. apud Sen.*

**L O N D O N,**  
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CHRISTIAN

...

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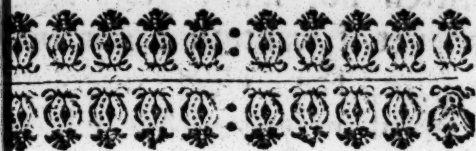


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THE  
EPISTLE  
TO THE  
READER.

*Reader,*



His brief discourse before thee is an Epistle in it self: Not mine but Gods,

containing matter of *Counsel* and *Comfort*, to the Generation of *his Sufferers*: It was

written not many years ago  
and yet it wanteth a new im-  
pression, the chief account  
whereof may be that which  
the **A**postle giveth in a like  
case, Heb. 12. 5. You have for-  
gotten the exhortation which  
speaketh unto you as unto Chil-  
dren, &c. Truly there is the  
reason of all our non-proficiency  
under Divine Teaching; We  
forget the Doctrine before we  
come to the Use: by means  
whereof, we are as great stran-  
gers to the Cross, when we  
come to suffer; as if we had ne-  
ver heard of it, and thereby  
it cometh to pass that we do  
either despise the chastisement  
of the Lord; or else faint when  
we are rebuked of him. If the  
Affliction be in measure (as the  
Scripture-phrase is, Isa. 27. 8.  
we are apt to despise it, as no  
word

worth taking notice of; But if  
the Rod seich blood, presently  
it is intollerable and we begin to  
faint; crying out in our passi-  
on, was ever sorrow like my sor-  
row? as if we could have born  
any burden but that upon the  
back.

It is very sad to observe  
Suffering (Persecution especi-  
ally) hath got an ill Name in  
the world: The Devil and a  
reprobate world have brought  
up a scandal upon the Cross.  
whilst sufferings immediately  
from God are interpreted as the  
fruits and Evidences of Gods  
hatred; to obviate which dis-  
couragement the Apostle spends  
the twelve first verses of Heb.  
11. by many irrefragable Ar-  
guments (the main whereof is  
the instance of all instances, the  
unparalel'd sufferings of the Son

of God to establish this conclusion, as a Cordial to keep the hearts of all the suffering Saints of God from fainting, 1c. the

Gods Rod and Gods Love may stand together.

Sufferings likewise from men, Persecution 1c. for the Gospel sake are accounted no better then the *stigmata* of malefactors, marks of sedition and rebellion against civil Government upon which the ignorant malicious multitude begin to cry out against them, as the Hebrews then of old,

*Christianos ad Leones*, aware with these Christians, cast them into the Lions den; Providence having so ordered it, that who soever with Caleb, Numb. 13. 24. Will follow the Lord shall be exposed to the world's hatred, and not their person

only

only but their suffering, be laden with the basest obloquies that the wit of malice can invent.

They are reputed  
*The Troublers of Israel;*  
*The Pests of humane Societies.*  
Persons not fit to live in the world, &c.

And verily do the world speak as truly of them as they speak wilely; their Censures did not exceed the bounds of justice; but *causa facit martyrem, non poena.*

This duty considered it is (not less then to a wonder) observable, with what titles of honour, the Spirit of God in holy Scriptures is pleased to dignifie the sufferings of the Saints, when (I say) they suffer, as Christians, that is to say;

For Righteousness sake, Mat. 5. 10. 1 Pet. 3. 14.

For

For the Name of Christ  
1 Pet. 4. 14.

Not because they have sinned  
but because they will not sin. P  
44. 22. 1 Pet. 4. 4, 5. Dan. 4. 13

When for the Kingdom  
God, 2 Thes. 1. 5.

When they suffer that the  
truth of the Gospel may not  
suffer, Gal. 2. 5.

In these cases and the like, the  
sufferings of the Saints, however  
they may be ignominious  
traded, 1 Pet. 4. 14. ) by men  
that are not competent Judges  
either of the Saints or of their  
sufferings, 1 Cor. 2. 15. Yet  
they are most honourably  
tested by the unerring witness  
of the Holy Ghost ;

They are called  
Christians Letters testimonies  
for Heaven, Mat. 5. 10.

The Gift of God, Phil. 1. 29  
answer

answerable to that account  
which our Lord had of his own  
sufferings, John 18. 11.

The Cup which my Father  
giveth me, &c.

Their Evidence for the King-  
dom of Heaven, Mat. 5. 10.

The appearance of the glori-  
ous Spirit resting upon them,  
1 Pet. 4. 14.

Their Baptism for and Conse-  
cration to their heavenly Inheri-  
tance, Mark 10. 38, 39.

The <sup>usefulness</sup> of the Cross,  
The after-sufferings of Jesus  
Christ, without which Christs  
sufferings (as a body) are not  
compleat, though (as a media-  
tor) they were perfect upon the  
Cross at what time he cried out  
Πάσις, it is finished.

Their Evangelical perfecti-  
on, Jam. 1. 4. and no wonder  
for sufferings were Christ his



*Perfection, Heb. 2. 10.*

*A Fining pot for their Faith*  
*2 Pet. 1. 7.*

*The improvement of the*  
*Graces, 1 Pet. 1. 6, 7. Rom*  
*3, 4, 5.*

*The inhancement of their Gl*  
*ry, 2 Cor. 4. 17.*

*Their conformity to Chri*  
*their head, 2 Tim. 2. 11, 12.*

*In a word, glorious things are*  
*spoken of sufferers and their*  
*sufferings, for the testimony of*  
*Jesus.*

*For the receiving whered*  
*upon the Heads and Hearts of a*  
*Christ his Confessors and Mar*  
*tyrs, it hath been earnestly*  
*beg'd by some that wish well*  
*to the Interest of the Gospel, that*  
*these Prison notions might be*  
*reprinted.*

*The Lord give them (indeed)*  
*a new impresson, that they*

*may*

15  
may be known to be the Epistle of  
Christ ministred by us, witten not  
with Ink but with the Spirit of  
the living God, not in Tables of  
Stone, but on the fleshly tables of  
the heart, 2 Cor 3. 3.

Surely discourses of affliction,  
can never be unseasonable. The  
Scripture tells us, that many are  
the sufferings of the Righteous,  
Ps, 34. 19. And dayly experi-  
ence verifieth it; God chasten-  
eth them, because they are no  
better, the Devil and the repro-  
bate world hate them, because  
they are so good. The evil Spi-  
rit stirreth up his Instruments  
to vex and molest the Saints,  
that he may make an advantage  
of their troubles (one way or o-  
ther) to hinder the course of  
the Gospel. Most of his assaults  
are convey'd to us by Afflic-  
tions: therefore when we are bid-  
den

den to resist the Devil stedfastly  
in the Faith we are told immediately,  
that the same afflictions are accomplished  
in our Brethren that are in the world,  
1 Pet. 5. 9.

Possibly an hour of temptation  
may be nearer to us then we are  
willing to believe; that which  
maketh me dreadfully suspect it,  
is the incredible swarms of Priests  
and Jesuits, those deceitfull  
workers, Enemies to all pure  
Religion and Loyalty; who like  
the Egyptian Locusts are come  
up into all the land, and rest  
in all our Coasts. And certainly  
these Polypragmatists are not  
in the midst of us, as Idle  
nobodies, or cunning Gypsies,  
to pick Pockets only, (though  
surely they are not meanly  
instructed in that profound  
mystery also; to the no small  
impoverishing

flourishing of that state wherein  
never they are, and the filling  
of their own Pockets, and of their  
wily Fathers Exchequer) but  
they drive an higher trade:  
Witness the formidable in-  
crease of Popish Proselytes and  
Secretaries in London and other  
parts of the Kingdom. I know  
there is *altum silentium*, a deep  
silence amongst the Romanists  
in England in comparison of  
what it was in times past, when  
their hopes ran lower, then no  
voice was heard from them,  
but Libels and Invectives a-  
gainst the state or complaints of  
the oppression and sufferings of  
the Catholics; oh the Persecu-  
tion they groaned under.

I take not their silence now  
to be any fruit of their modesty:  
if their spirits were more  
bold, or their principles less  
per-

pernicious; but I look upon  
as an Argument of their present  
success, and of their future con-  
fidence. I wish it be not a Veil  
and Cover of more secret and  
mischievous Machinations, than  
they mutter not among them-  
selves, as those malicious En-  
emies of Gods people in Neh-  
emias time, Chap. 4. 11.

‘That they shall not know, nei-  
‘ther shall they see till we come  
‘to the midst amongst them, and strike  
‘them, and cause the work  
‘to cease, &c.

Certainly so far as this pesti-  
lent superstition prevaieth,  
far are kindled those fires, and  
the furnace prepared, where  
it will be tried who be pure me-  
tal, and who be Tin, dross  
reprobate silver, whom the Lord  
hath rejected, Jer. 6. 30. Popes  
cannot long subsist unless it be  
by the assistance of the world.

supported by Persecution. The  
pernicious Abettors of the My-  
stery of iniquity, have always  
gone in the way of Cain : Popery  
is a bloody Religion : Witness

The Parisian massacre.

The stained Quinquenium of  
the Marian Reign.

The Invasion of 88.

The Hellish Powder-Plot.

The late Irish Rebellion.

The Inhumane Butcheries in  
Siedmont.

The firing of London.

These and many more mon-  
strous conceptions of that Mo-  
ther of Harlots, and abominati-  
ons of the Earth Revel. 17. 6.  
stand as everlasting Monuments  
of Romes Innocency.

Let us not begin to flatter  
our selves with the vain con-  
fidence that God will not punish  
his people by those that are worse  
than

than themselves, Heb. 1. 3.  
England hath sinned at the  
rate, that God may justifie his  
self in the severe execution  
of that bitter Reproach on  
threatned against a people,  
together as good as our selves.  
I will bring the worst of the He  
then, and they shall possess your  
houses, Ezek. 7. 24.

For the preventing of  
shamefull a destruction (if yet  
Divine Prerogative it may  
prevented) let us take the  
course of Gods own prescrib  
ing, sc. by sound Repentance and  
solemn reconciliation, to prepare  
to meet our God, and lay bold  
his strength that we make peace  
with him, Isa. 27. 5. Let us do  
this. And then, if judgment  
come, Judgment it self can  
do us no harm: but otherwise,  
mercy come even mercy it self can



to us no good. The Lord teach us  
in this our day, to know the things  
his our peace before they be hid  
from our Eyes.

Reader, I take my leave of  
thee (with that usual Conclusion  
herewith Mr. John Reynolds  
dismisseth his friends in all his  
letters. I commend thee to the  
love of God and hatred of Popery,  
only begging of thee, that  
when thou prayest thou wouldst  
remember

A poor sinner, yet

thy Servant for

Jesus sake,

Tho: Case.

To

# To the READER.

Reader,

**T**HOU hast here in these following Leaves some PRIS  
**THOUGHTS**, I wish I could say, **EXPERIENCE**  
 If I have not written herein what I have **FOUND**  
 bless God, I have written what I have **SOUGHT**,  
 must humbly confess with holy Paul, & λογίζουαι κατὰ  
 φέρον; I count not my self to have apprehended;  
 through Grace I can add with that blessed Saint, But  
 one thing I do, forgetting those things which are  
 hind, and reaching forth unto those things which  
 before; I **PRESS TOWARDS THE MARK**.  
 hath taught me somewhat of the Doctrine, if he w  
 please to teach me the life; God hath in some mea  
 shewed me **WHAT** is to be gained by Afflictions; if  
 would a' so teach me **HOW** to gain it, I should wish  
 ses, account my sufferings greater riches then the t  
 sures of Egypt. The discovery is sweet; if my heart  
 ceive me not, I would not exchange it for the weal  
 both the Indies; the possession infinitely precious.  
 thy advantage I have been perswaded to print; my pre  
 shall accompany my papers, That this **GOD**, who qu  
 eneth the dead, and calleth things that are no  
 though they were, would please to make these broken  
 preffions answer the ayne: and so  
 Hoc tantum oro, ayms-sake despise them not, but  
 ut competitis e- thou also; and when thou prayest,  
 tiam Tertulliani member the chiefest of sinners, the  
 peccatoris memem- and unworthy Author, who, wh  
 neris Ter. Apol. in the Land of the Living, will be

Thine to serve thee,

in the Gospel of Christ,

Tho. Case.



To my Reverend Friend,  
**Mr. Thomas Case,**  
*Minister of the Gospel, &c.*

Sir,

Thank you  
for the fa-  
vor you did  
me in af-  
fording me  
a sight of  
your Papers,

had heard much of your noti-  
ons concerning *afflictions*, and  
therefore was very thirsty till  
you were pleased to give me to  
drink of the Fountain: I can  
now say as that Queen, \**The*

*one*

\* 1 Kin.

10. 7.

*one half was not told me ;* I came much short of taste : we are perfect in no Lesson much as those into which God whippeth us ; and do not speak of any argument warmly and feelingly, as we speak out of present experience : To treat of affliction when we our selves flourish and abound in ease and plenty, favoreth more of the doctor than the Preacher, the brain then the heart : Certainly reason and imagination cannot be good a midwife to such conceptions as sense and feeling.

It seemeth when you were into prison, the Spirit of God went into prison with you and when you were shut up from others, you still lay open to his visits and free breathings ; the restraints and

enclosure

; *asures* of a prison cannot  
 : *udice* the *freedom* of his  
 son *rations*: He is a close pri-  
 w *indeed* that is shut up, not  
 d *from* the *society* of *men*,  
 men *converse* with the *Holy*  
 s w *st*. I begin to see there is  
 e *ewhat* more then a strain  
 i *reach* of wit in *Tertullians*  
 l *solatory* discourse to the  
 p *tyrs*: \* *You* went out of  
 e *on* (saith he) *when* you went  
 b *it*, and were but *sequestred*  
 y *the* world, that you might  
 b *verse* with God; the greatest  
 c *oners* and the most guilty are  
 g. *se* that are at large, darkened  
 w *h* ignorance, chained with  
 C *s*, committed not by the Pro-  
 y *ful*, but God, &c. The Lord  
 u *en* manifested himself to  
 o *Prophets* in a *Wilderness*,  
 g *d* to you in your *secession* and  
 i *rement*.

Sir,

s *has induit mundus, &c. Tertul. ad Martyr.*

\* *cetera a-*  
*nim. i inpe-*  
*dimenta us-*  
*que ad li-*  
*men carce-*  
*ris deduxe-*  
*rint vos,*  
*quousque*  
*& parentes*  
*vestri ex*  
*iude segre-*  
*gati estis*  
*mundo nec*  
*hoc vos con-*  
*sternet quod*  
*segregati*  
*estis a man-*  
*do, si enim*  
*recognoscimus*  
*ipsum ma-*  
*gnu mundum*  
*carcerem*  
*esse, exisse*  
*vos e car-*  
*cere quam*  
*in carcerem*  
*introisse in-*  
*telligimus.*  
*maiores to-*  
*nebras ha-*  
*bet mundus,*  
*graviore*

Sir, I could even envy your  
*prison-comforts*, and the sweet  
opportunities of a religious  
*privacy*: We that are are br  
are harassed and worn  
with constant publick labo  
and can seldom retire fr  
the distraction of business  
such free converse with G  
and our own Souls: But  
are not to choose our own p  
tion; crosses will come so  
enough without wishing  
them; and if we were wise  
might make an advantage  
every condition.

Good Sir, be perswaded  
to publish those Discourses  
the Subject is useful, and your  
manner of handling it was  
and affectionate; do not d  
prive the world of the co  
fort of your Experience  
Certainly my heart is none

Y y tenderest ; yet if heart an-  
swers heart I can easily fore-  
bode much success, and that you  
will not repent of the publica-  
tion : The Lord bless your  
labors in the Gospel of his  
first Son : I am, Sir,

*Yours in all*

*Christian observance,*

**Tho : Manton.**





## Errata.

Page 53. line 27. to support add him.

ult. in for to, at the end of the line

p. 72. l. 8. add *ament* before Ch. 3. &c

p. 79. l. 18. prayerfull for powerfull,

p. 81. l. 25. sit for see.

p. 86. l. 4 last word, make it in'o.

p. 90. l. 3. last word, make it live.

p. 92. l. 23. add yet before Isaacs.

p. 68. l. 19. instead of verse 8. make

23 10.

p. 129. l. 2. *ἐπεὶ* not *ἐ*

p. 140. l. 9. *erad* for *errad*.

l. 21. light for life.

p. 187. l. 18. for *impertinent* make *in*  
*nitent*.

p. 204 l. ult. but three, for *wherein* m  
nben.

p. 207. l. 18. for *in* make *is*.

p. 313. l. 20. to Gr *ce* add *s*.

p. 217. at l. 24 add in the Margin verse

p. 225 l. 5. betwe. *n when* and *bindeth* a  
*He*.

p. 228. Margin l. 3. for *averti* make  
*inveni*.

p. 236. against l. 22. Margin for *flu*  
make *stellis*.

p. 248. l. 25 ad *d. to* *reay*.

p. 249. l. 15. add *on* to *set*.

By reason of the Authors absence, the  
and other faults have escaped Correction  
for which the Printer craves the Reader  
pardon.

Παθήματα, Μαθήματα.

correction, Instruction.

THE  
Rod, and the Word.

PSAL. 94. 12.

essed is the Man whom thou  
chastenest, O Lord; and teachest  
him out of thy Law.

**T**His Psalm being *Avenigea*. \* Non est  
⊙, without a Title, it is *dubium*  
not so easily determined, *quin de op-*  
en, or by whom it was pen'd. *pressoribus*  
bably by *David*, when himself, *domesticis*  
the rest of the Godly Party, were *loquatur*  
under a sore and bitter persecution *quorum ini-*  
\* *Saul* and others of that bloody *natie, non*  
hypocritical faction that bare *minus San-*  
ty under him. *ctis, infesta*  
*et molesta*  
quam omnes Gentium injuria, *Calv. in loc. Præsertim*  
ignem Saulis sanguinolentum ac violentum referri po-  
Musc, in loc.

B

Briefly

Briefly, In the Psalm the Prophet doth these three things.

1. *He doth appeal to God for vengeance on the persecutors; denouncing them by their pride, v. 1. their Prophaneness, v. 3, 4. their immoderate virulency of speech, v. 5. Cruelty, and bloody practices, v. 5, 6. and lastly by their Arrogantistical security, v. 7.*

2. *He diverteth to the Enemies, endeavouring to convince them of the brutishness and folly of their Atheism, the Mother and Nurse of the other impieties charged on them, v. 8. and that by a threefold Argument. sc.*

1. *The power and skill of God in creating the hearing and seeing Organ in Man, v. 9.*

2. *The Sovereignty of God, and the Righteousness of his judgments, which he executes in the world, v. 10. the former part*

3. *His wisdom and knowledge in enduing man with such excellent intellectual faculties whereby even the creature itself is able to attain to adm*

ble degrees of knowledge, v.  
10. latter part, and 11.

3. *He labours to comfort the Godly*  
against all the pressures and per-  
secutions under which they did  
groan and languish.

The first Argument which the *Psal-*  
*ist* useth to this purpose is in the  
text. *sc. The sweet fruit which is to*  
*e gathered from the bitter root of*  
*affliction*; the root indeed is bitter,  
but the fruit is sweet, even *divine in-*  
*struction*; which therefore is no lon-  
ger to be esteemed a punishment, but  
a blessing:

*Blessed is the man whom thou cha-*  
*renest, O Lord, and teachest him out*  
*of thy Law.*

This being the subject I intend to  
insist upon, I shall without any more  
do contract it into this Doctrinal  
point of Observation. *sc.*

*That man is a blessed man, whose*  
*Chastisements are joyn'd with*  
*Divine Teachings. or,*

*It is a blessed thing when Correction*  
*and Instruction go together. The*  
*Rod and the Word make up a*  
*compleat blessing.*

Doct.

I shall take chastisements here the utmost latitude, for all *kinds* and *degrees* of *sufferings*, whether from *God*, or *Man*, or *Satan*; whether *sufferings* for *Sin*, or *sufferings* for *Righteousness* sake. And for the *Doctrinal* part of the *Point*, I shall endeavour these four things.

1. To shew you *what the Lessons* are which *God* do teach his people by his chastisements.
2. What the *Nature* and *Properties* of *Divine Teaching* are.
3. In what *tendency* *Correction* lyeth in *Order* unto the *Teachings*: or, what *Use* *God* doth make of *Affliction* for the carrying on of the *Work*. *Instruction* in the hearts of his *People*.
4. I shall lay down the *Grounds* and *Demonstrations* of the *Point*: or *Considerations* which evince the happiness of the man whom *God* is pleased to teach by his Corrections.

I begin with the *Lessons*, which God doth usually teach his people in suffering condition. Amongst many which may fall within the experience of the suffering Saints of God, I shall observe unto you twenty several *Lessons*, most whereof like the teeth of the Spouse ( you shall see ) will bear twins : or if any of them should fail, the rest will more then make up the account ; which when I have presented *at large*, I shall then contract into three *summary* and *comprehensive* Instructions, which will contain the *substance* of all.

Cant. 6.6.

20 Lessons  
which God  
teacheth  
by affliction.

The first Lesson which God teacheth by Affliction is, *Compassion towards them which are in a suffering condition*. Truly we are very prone to be insensible of our Brethrens sufferings, when we our selves are at ease in Zion : Partly by reason of that *sensuality* which is in our natures, reigning in carnal men, and dwelling even in the regenerate themselves ; whereby we let out our hearts inordinately to the *Creature-comforts* which we possess, as to quench the tenderness and sense which we

1. Lesson.  
Compassion  
on towards  
sufferers.

ought to have of the miseries and hardships of other men. Partly of the *delicacy of self-love*, which makes us unwilling to sower the seed of our own sweet fruitions, without the bitter taste of strangers afflictions. Partly through *sluggishness and torpor of spirit*, which makes us unwilling to rise up from the bed of ease and pleasure, to travel in the enquiry of the state of our Brethren either abroad or at home; so that (as the Apostle saith in another case) *we are willingly ignorant, and are not only strangers, but are content to leave strangers to their miseries and calamities.*

One way or other, even Christians themselves, and such as are truly called, are more or less guilty of the sin of the Gentiles; *without natural affection, unmerciful, without bowels without compassion.*

Rom. 1 31  
ἀσώγους,  
& ἀνελε-  
ήμονας.

Hence you may find, that it was one of the errands upon which God sent Israel into Egypt, that in the brick-kilns there their hard hearts might be softened and melted into compassion towards strangers and captives.



es captives. Therefore when God had  
ly en'd their Captivity, that was one  
wh the first *lessons* of which he puts  
he m in mind, *Thou shalt not oppress*  
w stranger, there's the duty; which,  
thi ough *negatively* exprest, yet (ac-  
s arding to the Rule of interpreting  
us the Commandments) doth include  
ed the *affirmative duties* of mercy  
n and compassion: and the *motive*  
th follows, *for you know the heart of a*  
t stranger: How came they to know  
ca? seeing ye were strangers in the  
e land of Egypt. As if God had said,  
to knew thou hadst an heart of iron,  
ca and bowe's of brass within thee,  
incompassionate and cruel; and  
thi herefore I sent you into Egypt on  
y purpose, that by the *cruelty* of the  
f Egyptians I might *intender* your  
e hearts; and that by the experience  
we of your own sufferings and miseries,  
you might learn as long as you live  
to lay to heart the anguish and ago-  
G nies of strangers and captives; that  
whensoever you see a stranger in  
your habitations, you may say,  
O here is a poor Sojourner, an Exile,  
I will surely have mercy upon him,  
B 4 and

' and shew him kindness, for I myself  
 ' have been a stranger and a bondsman  
 ' in Egypt; I know by experience what  
 ' a fearful, trembling, bleeding heart  
 ' he carrieth in his bosom, &c.

And upon this very account God  
 still brings variety of afflictions and  
 sorrows upon his own children; he  
 suffereth them to be plundered, bom-  
 barded, imprisoned, reduced to great  
 extremities, that by their own expe-  
 rience they may learn to draw out  
 their souls to the hungry, and merciful  
 towards such objects of pity; that  
 they might say within themselves  
*I know the heart* of this afflicted Soul  
 I know what it is to be plundered, to  
 be rich one day, and the very next  
 day to be stript naked of all ones com-  
 forts and accommodations; I know  
 what it is to hear poor hunger-starv'd  
 children cry for bread, and there  
 none to give them; I know what it  
 is to be banish'd from dearest rela-  
 tions, to be like arms and legs, torn  
 out of the body, and to lie bleeding  
 in their separation: I know what it  
 is to be cast into prison, to be lock'd  
 up alone in the dark, with no other  
 com-

y company but ones own fears and sor-  
 rows; I know what it is to receive  
 the sentence of death in our selves, &c.  
 he shall not I pity, and pray, and pour  
 out my Soul over such as are bleeding  
 God languishing under the like mis-  
 fortunes! And this Argument yet makes  
 deeper impression, when a Christian  
 compares and measures his lighter  
 burden of affliction with anothers  
 more grievous yoke; and reasons thus  
 within himself; 'Imprisonment was  
 grievous to me; and yet I enjoyed  
 many comforts and accommodati-  
 ons, which others have not; I had  
 a sweet chamber, and a soft bed,  
 when some poor Members of Jesus  
 Christ, in the Spanish Inquisition,  
 and the Turkish Slavery, are cast  
 into the Dungeon, and sink, with  
 their feet into the mire; their feet \* P. 105.  
 are hurt in the stocks, and the irons 18.  
 do enter into their Soul; others lie  
 bleeding and gasping upon the cold  
 ground with their undrest wounds;  
 exposed to all the injuries of hunger  
 and nakedness in the open air. I  
 saw the face of my Christian friends;  
 sometimes, enjoyed refreshment in

' converse with dearest relations  
 ' while some of Gods precious people  
 ' are cast into dark and stinking pri-  
 ' sons, and do not see the face of  
 ' *Christian*, not of a man (possibly  
 ' in five, ten, or twenty years to-  
 ' ther, unless it be of their tormentors  
 ' I had fresh diet every day, not only  
 ' for necessity, but for delight, while  
 ' other precious servants of God want  
 ' their necessary bread, lie starving in  
 ' the doleful places of their sorrowful  
 ' restraint, and wander about for  
 ' bread that fills up the way  
 ' some compassions of mine, and  
 ' perhaps (for I am not a  
 ' man that is wise in  
 ' counsel) to see how I can  
 ' comfort one another in  
 ' sorrowful days, to eat the fruit  
 ' of our own labours, and to see how  
 ' one day, and then, and then  
 ' again. Oh shall not my bowels yearn  
 ' and my compassions be roused within  
 ' in me, towards such Objects of mi-  
 ' sery and compassion?

Truly Brethren, we see it daily in  
 the case of the *Stone*, *Toothach*, *Gonorrhea*,  
*Strangury*, and the like evils, how  
 experienced

experience doth melt the heart into  
 tears of sympathy and fellow-feeling,  
 while strangers to such sufferings  
 stand wondering at, and almost de-  
 fying the heart-breaking laments of  
 poor wretches. Brethren, that you  
 may not wonder at this, consider  
 I beseech you what the Apostle speaks  
 of Christ himself : *It behoved him in* Heb. 2. 17.  
*all things to be made like unto his*  
*Brethren, that he might be a merciful*  
*and faithful High Priest in things*  
*pertaining to God. And again, We* Cha 4. 15.  
*have not an High Priest which cannot*  
*be touched with the feeling of our in-*  
*firmities, but was in all points tempted*  
*like as we are. And Chap. 5. 2.*  
*who can have compassion, &c. for*  
*that he himself also is compassed with*  
*infirmities.*

A man would say within himself,  
 Why what need had the Lord Jesus  
 to invest himself with a body of flesh  
 that he might know the infirmities of  
 our nature, since he was God, and  
 knew all things ? Nay, but, my Bre-  
 thren, it seems the knowledge which  
 Christ had *as God*, was different from  
 that knowledge which he had *as*  
*man ;*

man; that which he had as God, was *intuitive*; that which he had as man, was *experimental*; experimental knowledge of misery is the *heart-affecting* knowledge; and therefore Christ himself would intender his own heart, as *Mediator*, by his own sense and feeling: And if the Lord Jesus, who was *Mercy* it self, would put himself into a suffering condition that he might the more sweetly and affectionately act these Mercies towards his suffering Members; how much more do we, that by nature are *incompassionate* and *cruel*, need such practical teachings to work upon our own hearts? Certainly we cannot gain so much sense of the Saints sufferings by the most artificial and skillful relation that the tongue of men or Angels is able to express, nor by all our *Scripture-knowledge*, yet though *sanctified*, as we do by our dayes experience in the School of Affliction, when God is pleased to be the *School-master*.

This is one end why God sends us thither, and the first Lesson we learn by Affliction, *sc. Sympathy* with

God, and compassion to, our suffer-  
had Brethren,

gent. I come to the Second Lesson.

And that is, *By Chastisements God*

refo *to teach us how to prize our outward*

r *mercies and comforts more, and yet to*

s *owe upon them less; to be more thank-*

Lon *for them, and yet less ensnared by*

you *m.* This is a Mystery indeed to

tion *ture, a Paradox to the World;*

y *and naturally we are very prone either*

s *to slight, or to surfeit; and yet (it*

how *sad to consider) we can make a*

e *art to do both at once; we can un-*

ful *value our mercies even while we*

ou *set our selves with them, and despise*

no *them even when we are surfeiting*

ffer *on them.* Witness that inculcated

ilfu *ation by Moses and Joshua. When*

n *you have eaten and art full, take heed*

no *you forget not the Lord thy God.*

ye *hold; while men fill themselves with*

one *the mercies of God, they can neglect*

of *the God of their mercies: When God is*

o *most liberal in remembering us, we are*

ost *ungrateful to forget God. Now*

nd *therefore that we may know how to*

we *set a due estimate upon mercies, God*

th *often cuts us short, that we may learn*

th *to*

2 Lesson.

1. to prize

cautly

comforts

more.

Deut. 8 10.

11, 12. and

6, 11 12.



to prize that by want, which foolish unthankful hearts slight the enjoyment. Thus the Prodigal who while yet at home, could despise the rich and well-furnisht table of his father; when God sent him to Soothsay to the *Swine-trough*, could value bread that the Hinds did eat; many of my fathers hired servants BREAD enough, and to spare would have been glad of the revivification of broken meat that was cast into the common-basket.

I do not believe David ever slighted the *Ordinances*, yet certainly never knew so well how to esteem them, as when he was banisht from them; then a *Porters place*, *Sparrows nest*, and the *Small neighborhood* to the Altar of God were matters of envy to him: Psalm 84. remembrance of the company of Saints & 110. 3. the beauty of the *Ordinances*, and Psalm 63. 2. presence of God, fetcheth tears from his eyes, and groans from his heart Psalm 42. 4. in his sorrowful Exile: When I remember these things, I pour out my Soul in me, &c. My tears are my meat day and night. Oh how am

are the Assemblies of the Saints,  
 the Ordinances of the Sabbath,  
 when we are deprived of them ! In  
*the days the word of the Lord was* 1 Sim 3. 1,  
*precious.* Object. When was it not  
 precious ? *Answ.* It was always pre-  
 cious in the worth of it : but now it  
 is precious for the want of it : Pro-  
 phets and Prophecies were *precious*,  
 because rare ; so it followeth, *There*  
*is no open vision.* Want will teach  
 the worth of mercies. Our liber-  
 ties and dearest relations how cheap  
*Carendo*  
*potius quam*  
*fruendo.*  
 common things are they while we Sen. Ep. ?  
 possess them without any check or  
 restraint ? While we have the keep-  
 ing of our mercies in our own hands,  
 we make but small reckoning of  
 them. Oh, but let God threaten a  
 divorce by death or banishment, let  
 task-masters be set over us and our  
 comforts, who shall measure out un-  
 der us at their own pleasure ; let us be  
 shut up a while under close imprison-  
 ment, and there be kept fasting from  
 our dearest enjoyments ; then the  
 sight of a friend, (though but through  
 an iron grate) the exchange of a  
 common civilities with a yoke-  
 fellow

fellow under the correction and  
 troul of a keeper, how sweet  
 precious? when as moneths and ye  
 of arbitrary enjoyments are  
 through, and we scarce sit down  
 reflect one serious view upon  
 mercies, seldom spread them before  
 the Lord in prayer, or send up  
 thankful Ejaculation to God by night  
 upon our beds, in this or the  
 manner; 'Lord, what mercy is  
 'which I enjoy in my yoke-fello  
 'children, friends, liberty, estate, co  
 'forts and accommodations of all sort  
 'not for necessity only, but for  
 'light, while others, better than  
 'languish under an unequal yoke  
 'have great rebukes in their ch  
 'dren, are separated from friends,  
 'spoil'd of their estates, imprison  
 'banish'd, afflicted, deserted, tormen  
 'ed! How comes it to pass that  
 'much mercy falls to my share? th  
 'I want nothing, while others ha  
 nothing? &c. Oh how rarely do  
 entertain such discourses with o  
 own hearts, but pass by mercies  
 common things, scarce worth  
 owning? whereas in the house  
 bonda

ndage, in a Land of Captivity, the  
and *dregs* of those mercies will  
precious, which while the *Vessel*  
full and *fresh* we could hardly  
th: In famine the very *gleanings*  
our comforts are better than the  
ole *Vintage* in the years of plenty.

And then secondly, As **God** teach-  
usto prize our mercies, so by af-  
tion also *he doth teach us moderati-*  
*on the use of them*, while we value,  
to *surfeit*. And indeed it is the

2. Not to  
surfeit on  
them.

ordinate use of outward comforts  
ch renders us unfit to prize them;

lose our *esteem* of mercies in ex-

: Surfeits do usually render those

gs *nauseous*, which formerly have

our *delicacies*: By our excesses

Creature enjoyments, *Reason*

drown'd in *sense*, *Judgment* ex-

quisite in *appetite*, and the affecti-

being blunted by commonness of

ercise, even pleasures themselves

ome a burden. Surely the ex-

sive letting out of our selves to

ual fruitions, is both a *sin* and a

ishment, while thereby we lose

h the creature and *God*, and our

es at once.

*Ex consue-*  
*tudine be-*  
*besunt af-*  
*fectus & fit*  
*prava vo-*  
*luptas do-*  
*lor.*

Now

Now this distemper God doth sometimes cure by the sharp corrosive affliction, and by *hardship* teach us *moderation*. Partly by *inuring* to abatements and wants, where that which at first was necessity afterwards grows to be our choice. Hence saith the Apostle, *I have learned to want*; how? why God hath taught him to live of a little: By feeding us sparingly, God abates and slays the inordinacy of the appetite.. And especially, God takes our hearts from inordinate indulgence to a suffering condition, by discovering richer and purer satisfactions in Christ. It is Gods design by drawing the Creature, to invite it to fix the Soul upon himself: The use of the Rod is, *O taste and see how good the Lord is*; which when the Soul hath once perceived, through the creature away with contentment and indignation, it opens it to God, saying *Whom have I in Heaven but thee? and there is none upon Earth that I desire in comparison of thee*. Surely it was in the School of affliction that David learn'd that Lesson

when the wicked prospered, and  
 self, with the rest of the godly,  
 plagued all the Day long, and Verse 14.  
 turned every morning.

This is the second, and an happy  
 Lesson, *sc.* to prize comforts more,  
 yet prey upon our comforts less.

A third Lesson, which God teach- 3 Lesson  
 by his Chastisements, is, *Self-* Self deny-  
 al and obediential submission to the al.  
 of God.

In our prosperity we are full of our  
 wills, and usually we give God  
 no thought when God looks for obedience,  
 if we could tell God how it might  
 have been better; and so we dispute  
 against what we should take it up;  
 now *ferendo discimus perferre*,  
 bearing a little we learn to bear  
 more; the tryal of our faith worketh

James 1. 3.  
 patience: the more we suffer, the more  
 it fits us for suffering, partly by  
 taking us off from our own wills:  
 it is bound up in the heart of Gods

Children, as well as our own; but Pro. 22. 15  
 the rod of correction driveth it far from  
 us. God fetcheth out the stub-  
 bornness and perverseness of our spirits  
 by the Discipline of the Rod: So that  
 before

before he hath done with us, we  
 not a will to lift up against him.  
 And surely as we say to our child,  
*Oh, it is a good rod, which breedeth  
 of our stomacks.* Partly by inuring  
 to the Cross: The Bullock unaccustomed  
 to the yoke, is very impatient in  
 the hand of the husbandman;  
 after she is inured to labour,  
 willingly puts her neck under the  
 and so it is with Christians; and  
 while the yoke of affliction becometh  
 to be well settled; and by much  
 ing we learn to bear with quietness.  
 A new Cart maketh a great noise  
*squeaking*; but when once used,  
 goeth silently under the greatest  
 None murmur so much at sufferings  
 as they who have suffered long,  
 whereas on the contrary, we see  
 ny times that they are most patient  
 who have the heaviest burdens  
 their backs. *He sitteth alone, and  
 keepeth silence, because he hath  
 upon him: q. d.* He is patient because  
 he is acquainted with sorrows; When  
 people cry out, *Oh, never sufferings  
 as mine*, it is an argument that  
 they are strangers to afflictions.

Lam. 3. 28.



so because by chastisements God  
out, by degrees, the delicacy of  
which we contract in our pro-  
ty, mercy makes us tender:  
who are always kept in the  
house, dare not put their head  
of doors in a storm: none so  
for sufferings as they that have  
always dandled upon the knee of  
vidence: the most delicate con-  
ditions are most unfit for hardship.  
lastly and chiefly, this comes to  
because by suffering we come to  
the fruit of sufferings. No cha-  
g for the present seems joyous, but Heb. 12. 11  
ious: At first, Chastisement  
is very bitter, but afterwards it  
eth the peaceable fruits of righ-  
ness unto them which are exercised  
by. The fruit of patience is not  
d at the first brunt, but after we  
well exercised and acquainted  
a suffering condition: affliction  
e true moly, though the root be  
r, yet the fruit is sweet; there is  
in the eater, out of the strong  
es sweetness: and then when the  
begins to taste the sweet fruit  
ch grows upon the bitter root,  
it

it says with the Church in the  
 Lam. 3. 26. *mentations, It is good that a*  
 27. *should both hope and quietly wait for the*  
*Salvation of the Lord; it is good that a man should bear the yoke of*  
*youth: i. e. I shall not be ashamed by my sufferings, I see the fruit abundantly compensate the same for a suffering condition.*

Thus, I say, one way or another God works his children into an obediential frame by their sufferings. Even of Christ himself, the Son of God by nature, it is said, *He learned obedience by the things which he suffered: He experimentally came to know what it was to be subject to the Will of his Father.* It is properly true of the adopted children, they learn obedience by the sufferings which they suffer; and that not in a passive but in an active manner. By suffering Gods Will we learn Gods Will: God hath no such ignorant children as those whom he tures in the School of affliction. At length God brings all his School to subscribe, *What God will, what God will, How God will: Thy*

Heb. 5. 8.  
 ἡμεῖς ὡς  
 ὁ υἱοῦ ἡμεῖς.  
 i. e. reipsa  
 experientia est.

on Earth, as it is in Heaven. A  
 Second Lesson.

A Fourth is, *Humility and Meek-* 4 Lesson,  
*ness of Spirit.* Humility.

It is one of Gods designs in affli-  
 ction, to hide pride from man: to Job 33.17.  
 cast sackcloth upon all his glory;

so man may see no excellency in  
 the creature wherein to pride  
 himself. God led Israel forty years Deut. 8.  
 in the wilderness to humble them: 2. 3.

the thorns of the wilderness God  
 smote the bladder of pride, and let  
 the windiness of self-opinion that  
 is in their hearts. Prosperity usu-  
 ally makes men surly and supercilious  
 towards their poor brethren; The Pro. 18.23.  
 servant answers roughly: Even while the

servant useth entreaties, maketh his ad-  
 dresses to him with all humility and  
 servance, he holds up his head, or  
 turns his back upon him with scorn  
 and contempt, and thinks himself too  
 good to give his poor neighbour a  
 soft and peaceable answer: *λογιζο-  
 μενοι lapides, they speak hard things;*  
*περὶ τῶν σκληρῶν.*  
 the roughcast Nabals, a man can-  
 not tell how to speak to them. Pride  
 is an humor which naturally runs in

our

Riches  
make men  
proud, but  
poverty  
humbleth  
the heart.

Deut. 8. 3.

2 Sam. 12.  
34.

veins, and it is nourish'd by ease and prosperity. And therefore to this pride of spirit that is in man, God takes him into the house of correction, puts his feet in the mill, and there teacheth him to know himself: *He humbled thee, and smote thee to hunger*; Hunger brought down *Israels* stomach, and drove out that proud flesh which began to rankle. Hence it is that if you the children of God either yet in affliction, you shall observe to be the tamest, meekest creature upon the earth; as it is said of a new Convert, *Isa. 11. 6. A child may lead them*: whereas before it may be they were so proud and high in the instep, that an angel of God could not tell how to come near them; now the meanest Gods ministers or servants may reprove and counsel, &c. a little, *may lead them*: That David who was made so fierce that he put poor *Ammonitish* prisoners captives to death in cold blood, tormented them to death with

and harrows, and axes of iron; and  
 burnt them alive in fiery brick-  
 kilns: Him did banishment and per-  
 secution make so tame, that not only  
 the righteous might reprove him, but  
 the wicked might reproach him; Psa. 141. 5.  
 and he holds his peace; or if he speak,  
 they be words of patience and submis-  
 sion: So let him curse, because the  
 Lord hath said curse David. A man  
 in trouble comes to know his own  
 heart, which in prosperity he was  
 stranger to; seeth the weakness of  
 grace, and the strength of his  
 corruption; how nothing is weak  
 but grace, nothing strong but sin;  
 and this lays him in the dust. Oh  
 wretch that I am! and truly when  
 a man hath learned this Lesson he is  
 far from deliverance. Rom. 7. 9  
 Seek the Sin re-  
ved, and I  
died.  
 Lord all ye meek of the earth, seek  
 righteousness; seek meekness, it may  
 be hid in the day of the Lords  
 anger. V. 24.  
 This is Gods design, first, to  
 smite his people by affliction, and then  
 save them from affliction. Zeph. 2. 3.  
 For the Psa. 34. 5.  
 Lord taketh pleasure in his people, he  
 beautifieth the meek with Salvation:  
 Fifthly, God by affliction disco-  
 vers

5 Lesson, *vers unknown corruption in the heart*  
 Discovery of corrup-  
 tion.  
 Deut. 8.2.

*vers unknown corruption in the heart*  
 of his people. He led thee through  
 the Wilderness these forty years  
 humble thee, and to prove thee,  
 know what was in thy heart; i. e.  
 make thee know what was in thy heart  
 what pride, what impatience, what  
 unbelief, what idolatry, what distrust  
 of God, what murmur, what  
 thankfulness was in thy heart: and  
 thou never tookest notice of it.  
 tell you Christians, sin lieth very  
 close and deep, and is not easily  
 discerned till the fire of affliction comes  
 and makes a separation of the precious  
 from the vile. The furnace discovers  
 the dross which lay hid before. We

Jer. 9 7. *shall I do* (saith God) *for the danger*  
*of my people? they are exceedingly*  
*bad, and they know it not:*  
*shall I do with them? I will*  
*try them and try them:* into the furnace  
 they shall, and there I will discover  
 themselves to themselves, and I will  
 tell them what is in their hearts. In  
 the furnace we see more corruption,  
 more of corruption, than ever  
 appeared, or was suspected. O how  
 the poor soul whom God

taught in the School of affliction;  
I never thought my heart so bad  
as now I see it is; I could not have  
believed the world had had so much  
interest in my heart, and Christ so  
little; I did not think my faith had  
been so weak and my fears so strong;  
I find that faith weak in danger,  
which I had thought had been strong  
out of danger; little did I think the  
sight of death would have been so  
terrible, parting with nearest friends  
and dearest relations so piercing;  
Oh how unskilful and unwise am  
I to manage a suffering conditi-  
on, to discern Gods ends, to finde  
out what God would have me to  
do, to moderate the violences of  
mine own passions, to apply the  
counsels and comforts of the Word  
for their proper ends and uses! Oh  
where is my patience, my love, my  
zeal, my rejoycing in tribulation?  
Ah did I ever think to find my heart  
so discompos'd, my affections so out  
of command, my graces so to seek  
when I should fall into divers tempta-  
tions? what a deal of self-love, pride,  
distrust in God, Creature-confidence,



'discontent, murmur, rising of heart  
'against the holy and righteous dispensa-  
'tions of God; is there boiling and  
'fretting within me! *Wo is me who*  
'*an heart have I.*

Gen. 42.

21

And besides all this, in the hour  
of temptation, God brings old sins  
to remembrance. *We are verily*  
guilty concerning our brother, count  
*Josephs* brethren say, twenty years  
after they had sold him for a slave  
when they were in danger to be  
questioned for their lives (as they  
feared:) and thus when the *Israelites*  
cry to God in their sore distress  
for rescue and deliverance, God puts  
them in mind of their old *Apostacies*  
*Ye have forsaken me and served other*

Judg. 10.

13. 14.

*gods, &c. go and cry to the gods*  
*Whom ye have chosen.* Suffering times  
are times of bringing sin to mind

1 Kin. 8 47

*If they bethink themselves in the land*  
*whither they were carried captives*  
Heb. *If they bring back to heart*  
Captivity is a time of turning  
upon our selves, and bringing back  
to heart our doings, which have  
been good in Gods sight: Thus David  
under the rod could call himself

account

account, *I thought on my ways, and* Psa. 119.  
*turned my feet, &c.* 59.

This now is another lesson which God teacheth by affliction; and it is of great use to humble us, and to empty and out us of our selves, to make us fly to Jesus Christ for righteousness and strength. In a word, God lets us see what is weak that we may strengthen it, what is lame that we may strengthen it, what is wanting that we may supply it; what is lame that it may not be turned out of the way, but that it may rather be healed. Isa. 45 24. Heb. 12. 12, 13.

Sixthly, in the School of affliction God doth teach us to pray. They that never prayed before will pray in affliction. *Lord in trouble they have visited Thee, they poured out a prayer when thy chastening is upon them.* 6 L. ff no Prayer. Isa. 26. 16. They that kept their distance with God before, yea that said to the Almighty *depart from us*, in their affliction can bestow a visit upon God, *in trouble they have visited me*; and they that never prayed before, or at least did but now and then, drop out a sleepy sluggish wish.

aPsa. 107  
11, b 17,  
c 23.

Jonah 1.  
5, 6.

*Qui nescit  
orare dis-  
cat navi-  
gare.*

wish, can now pour out a prayer when chastisement is upon the loins. a Rebels, b Fools, c Mariners, even the worst of men, can pray to God in their trouble. The Heathen-mariners fall to their prayer in a storm, and can awaken the Prophet to this duty; What meanest thou O sleeper! arise and call upon God. Hence we use to say, He that cannot pray, let him go to Sea. I say affliction opens dumb lips, and untyeth the strings of the tongue to call upon God.

But whom God teacheth in affliction, they learn to pray in another manner, more frequently, and fervently.

Gal. 4. 6. First, more frequently; Children of people are vessels full of the love of prayer, and affliction is a piercer whereby God draws it out.

my love they are my adversaries, I give my self unto prayer. David was always a praying man, now under persecution he did nothing else; I give my self unto prayer as wicked men give themselves up to their wickedness, so David

himself up to prayer, he made it his work. Hence you may observe that most of all the Psalms are nothing else almost but the runnings out of Davids spirit in prayer under variety of afflictions and persecutions; as his troubles were multiplied, so his prayers did multiply. The holy man was never in that condition wherein he could not pray, &c. Alas, it is sad to consider that in our peace and tranquillity, we pray *arbitrarily* by fits and starts many times; we suffer every trifle to come and jostle out prayer; but in affliction God keeps us upon our knees, (and as it were) *presseth the sacrifice to the horns of the altar.*

And as he teacheth us to pray more frequently, so also to pray more fervently. Even of Christ himself it is said, that being in an agony he prayed more earnestly; more intensively; he prayed till he sweat again; yea till he sweat great drops of blood; he sweated out his soul through his body in prayer; the reason whereof was, because he had not only the pangs of death, but the sense

Luke 22.

44.  
ἐκτενέ-  
ως,

intensus;

of his fathers wrath to conflict with all; and so it is with believers many times; outward afflictions are accompanied with inward disersions. So was with David, Psal. 22. and Psalm 116. 3, &c. And then he gathered up all his strength to prayer, and like a true son of Jacob wrestleth with God, and will not let him go till he gets the blessing, Psalm 143. vers. 7. &c.

Truly Christians, those prayers wherewith you contented your selves in the day of your peace, and prosperity, will not serve your turn in the hour of temptation; then you will call to mind your, short, slight, cold, dead, sleepy, formal devotions in your families and closets, and be ashamed of them: Then you will see need

**Ma. 64. 7.** *praying over all your prayers again and stir up your selves to take hold upon God.* Indeed for this very end God sends his people into captivity that he may draw out the spirit of prayer, which they have suffered to lie dead within them. *Oh my dove that art in the clefts of the rock, in the secret places of the stairs, let me see thee*

thy countenance, let me hear thy voice : Cant. 2.  
 for sweet is thy voice, and thy coun- 14.  
 tenance is comly. Christs dove never  
 looks more beautiful in his eyes,  
 then when her cheeks are bedewed  
 with tears; nor ever makes sweeter  
 musick in his ears, then when she  
 mourns to him, out of the rock and  
 from under the stairs, in a dark and  
 desolate condition : then saith Christ  
 thy countenance is comly, and sweet is  
 thy voice,

Seventhly, By correction God brings 7 Lesson,  
 the Children of promise into more Acquaint-  
 acquaintance with the Word. He-  
 teacheth them out of his Law. As  
 here : It is good for me that I have  
 been afflicted, that I might learn thy  
 Statutes. God sent David into the  
 School of affliction, there to learn  
 the Statutes of God. By Correction  
 the people of God learn.

1. To converse with the Word of  
 God more abundantly.
2. To understand it more clear-  
 ly.
3. To relish it more sweetly.

First, By affliction they come to  
 converse with it more abundantly.



Colos. 3.

16.

Job 23. 12.

Psa. 1. 1, 2.

Psal. 119.

23.

It is their *duty* at all times to study the Word: To let it dwell richly in them in all wisdom: Job esteemed the words of Gods mouth more then necessary food. And it is their happiness as well as their duty. Blessed is the man that walketh not in the counsel of the ungodly, but his delight is in the Law of the Lord, in his Law doth he meditate day and night. But what through distractions without, and distemper within, the children of God many times grow strangers to their Bibles, they suffer diversions to interpose between the word and their hearts. And as they pray arbitrarily, so they read arbitrarily, and suffer their Bibles to lie by the walls while they are taken up with other entertainments in the world; and therefore God is forced to deal with them as we do with our children, to whip them to their books by the rod of correction: It is good for me that I have been afflicted, that I might learn thy Statutes. When they are cast out by the world, they can run to the word. *Princes* did sit and speak against me; i. e. the



sat in Councel to take away his life,  
 that they might condemn him as a  
 traitor against Saul: and what did  
 he in the mean time? it follows, *but thy*  
*servant did meditate in thy Statutes.*  
 And again, *Princes have persecuted me*  
*without a cause, but my heart standeth*  
*in awe of thy word.* While the persecu-  
 tors are consulting with the oracles of  
 Hell to sin against David, David is  
 consulting with the oracles of Heaven,  
 that he might not sin against God.  
*My heart standeth in awe of thy Word:*  
*while they sinned and feared not, Da-*  
*vid feared and sinned not.*

ver. 161.

2. They learn by affliction to  
 understand the Word more clearly. As  
 to what was with the Disciples in reference  
 unto Christ his Resurrection; the  
 Resurrection of Christ was a lively  
 Comment upon the Prophecies of  
 Christ: *These things understood not*  
*his Disciples at the first, but when*  
*Jesus was glorified, then remembered*  
*they these things: i. e. they remembered*  
*them understandingly, they remem-*  
*bered them believingly, they knew*  
*what they meant: So it is with the*  
*people of God many times in refe-*  
*rence*

Joh. 12. 16

rence to affliction; the Rod expounds the Word, Providence sometimes interprets the promise. The children of God had never understood some Scriptures, had not God sent them into the School of affliction; then they can remember how it is written, and they can bring Gods Word and Gods Works together.

3. Affliction makes them relish the Word more sweetly. In prosperity many times we suffer the lascivious contentments of the world so to stiffen our palates that we cannot relish the Word, taste no more sweetness in it *then in the white of an egg* as Job speaks in another case: when God hath kept them for weeks, and months, and years it may be, fasting from the worlds dainties when they are thoroughly hunger-bitten in the creature, then *Honey* *sweet are thy words to my taste* *thou art sweeter then honey to my mouth*: These are the words which David spake in his affliction, witness Vers. 23. and 24. *Princes did sit and speak against me, but thy servant did meditate thy Statutes*: and what follows?

Psalm 119.  
103.

Testimonies

Testimonies are my delight. And Vers. 161. with 162. Princes have persecuted me without a cause, &c. I rejoyce in thy Word as one that findeth great spoil. The Rod did sweeten the Word, &c. It is my delight, my joy, a nest of sweetnesse. The full Soul loatheth the Honey-comb : When we are cram'd with Creature-comforts, we manufacture many times the very Word it self, which is sweeter then the honey or the honey comb : but to the hungry Soul every bitter thing is sweet. Let God famish the world round about us, then how cordial is a word of Scripture-consolation? How precious are the Promises ! Oh, said a gracious woman reduced to great straits, I have made many a meals meat upon the Promises when I have wanted bread.

He. The Word is never so sweet as when the world is most bitter ; and therefore doth God lay mustard upon the heats of the world, that we might go to the breasts of the Word, and there suck and be satisfied with the milk of consolation. This is my comfort in my affliction, for thy Word hath quickened

Isa. 66. 11.  
Ps. 119. 50

ened me. Blessed be God for the Correction which sweetens the Word unto us.

8 Lesson,  
The need  
of sound  
Evidence  
for Hea-  
ven.

Eightly, God by bringing people into troubles, especially, life threatening dangers, doth shew them the necessity of sound evidence for Heaven and Happiness. Alas, what easie and slight evidences doe often content our selves in the time of our prosperity, when the Candle of the Almighty doth shine in our Tabernacles; when all is peace and quiet round about us! The heart being taken up with other frictions, we want either time or will to pursue the tryal of own estates. People mind only what will serve their turn for the present, and quiet their hearts that they may follow their pleasures and profits with the less regret: therefore, to save themselves a labour, they take that for evidence which the Suggill carnal heart would were so. But now in the hour of temptation, fig-leaves will cover nakedness no longer; nothing will serve the turn, but what will be able to stand before God, and endure

royal of fire in the day of Christ :  
 Oh then one clear and unquestionable  
 evidence of interest in Christ, and  
 the love of God, will be worth ten  
 thousand worlds : Shadows and ap-  
 pearances of grace will vanish before  
 the Searcher of hearts. It must be  
 perfect love that will cast out fear :  
 Truth and soundness of grace only  
 can give boldness in the day of judg-  
 ment. Ah, what idle and deceitful  
 hearts have we in the midst of us,  
 that can take up with loose conjectures,  
 and to the Word and Sacrament with  
 these evidences, upon which we dare  
 not venture to dye ? And yet good and  
 bright is the Lord that will teach  
 his way ; that by the thunder-  
 bolts of his righteous judgments will  
 awaken the vain creature out of these  
 idle dreams, in which if they should  
 sleep, they were undone for ever. Well,  
 let us be still urging and pressing this  
 question upon our own Souls ; *Will*  
*this faith save me when I come to*  
*stand before the Throne of the Lamb ?*  
*Will this Love give me boldness in the*  
*Day of Judgment ? Will this Evi-*  
*dence serve my turn when I come to*  
*dye ?*

John 4:  
 17

Psalm 25. 8.

dye? Oh Christians, let us be afraid to lie down with that Evidence *our beds*, wherewith we dare not lie down in *our graves*.

9 Lesson,  
What an  
evil thing  
it is to  
grieve the  
Spirit.

Gen. 42.  
21.

Res delica-  
ta est Spi-  
ritus san-  
ctus

A ninth is this; in the time of our trouble God causeth us to *what an evil and a bitter thing it is to grieve the good Spirit of God*. When we are in the bitterness of our spirit and want the Comforter, then we begin to call to mind how oft we have grieved the Spirit, which would have been a Comforter to us, and have sealed us up to the day of redemption; and say within our selves in reference to the spirit of Grace as sometimes the sons of Joseph said one to another in reference to Joseph; *We are verily guilty concerning our brother, in that we saw the anguish of his Soul, when he besought us, and we would not hear; therefore is this distress come upon us*. In such language I say will the Soul at the hour of temptation bespeak itself. Ah, I am verily guilty concerning that tender Spirit of Grace and Comfort, which have often besought



as it were with tears, saying, *Ob*  
*not this abominable thing which I* Jer. 44 4.  
*ate; but I would not hear. Is not*  
*is He whose rebukes I have slight-*  
*, whose counsels I have despised,*  
*whose motions I have resisted, whose*  
*warnings I have neglected, whose*  
*warnings I have quenched, yea*  
*Whose comforts I have undervalued,*  
*spied counted them as a small thing?*  
*en a wretch, how just is it now that*  
*the Spirit of God should withdraw?*  
*would he should despise my sorrows,*  
*and laugh at my tears; shut out my*  
*of prayers, quench my smoking flax, and*  
*break my bruised reed?* How just  
 were it that He, whom I would not  
 fear to be a *Reprover* in the day of  
 peace, should now refuse to be a  
 comforter of my Soul in the hour of  
 temptation! How righteous a  
 reproof were it, that I, who so often  
 have carryed my strangely to his  
 Instructions, should now in my sorrows  
 seem a stranger to his Comforts! that I  
 should have walk'd in the sparks of mine  
 kindling, should now at length lie  
 down in sorrow! Well, if the Lord  
 will please indeed to bring my Soul

Isa. 50.  
 11.



out of trouble, and to revive  
fainting spirit with his sweet Com-  
munications, I hope I shall carry my  
(for the future) more obedientia  
to the counsels and rebukes of Je-  
sus Christ in my Soul, and harken  
to the least whisperings of the Spirit  
of Grace.

xo Lesson,  
Communion with  
God.

In licitis  
perimus  
omnes.

A tenth Lesson, by Chastisement  
God draws the Soul into sweet  
near communion with himself. For-  
ward prosperity is a great obstruction  
to our communion with God: Partly  
because by letting out our affections  
inordinately to the creature, we  
fer the world to come in between  
and our hearts, and so intercept  
sweet and constant traffic and in-  
tercourse which should be between  
and us. Gods people offend  
in their lawful comforts; because  
there the snare being not so visible  
in grosser sins, they are the easier  
taken; we are soonest surprized  
we are least jealous. Partly also  
want of keeping up our watch against  
lesser sins: while our hearts are  
warmed with prosperity, we are  
many times small sins can do no

harm; but herein we do wofully deceive our selves: for besides that, the least sin hath the *nature of sin* in it, as the least drop of poison is poison; and that in *smaller sins* there is the greater contempt of God, in as much as we stand out with God for a trifle (as we count it,) and venture his displeasure for a little sensual satisfaction: I say, besides these and many other considerations, which may render our *small sins*, great provocations, this is one unspeakable mischief, that *small sins* intercept our communion with God, as much as great sins, and sometimes more: For whereas great sins by making deep wounds upon Conscience, make the soul go bleeding to the Throne of Grace, and there to mourn and lament, and never to give God rest, till he gives rest to the Soul, and by a fresh sprinkling of the Blood of Christ, to recover peace and communion with God: *Smaller sins* not impressing such horror upon the Conscience, are swallowed in silence with less regret, and so do insensibly alienate and estrange the heart from Jesus Christ.

Mat. 5. 8

Christ. The *least hair casts its shadow*; a *Barly corn* laid upon the *threshold of the eye* will keep out the light of the *Sun*, as well as a *Mountain*. The *eye of the Soul* must be kept clear that will see God: *Blessed are the pure in heart*, for they shall see God. Little sins, though they do not disturb reason so much as great sins, yet they defile Conscience, and Conscience under defilement (unpurged) is shy of God, and God is shy of it.

But now affliction sanctified, it doth deaden the heart to the world, so it doth awaken and intensify Conscience against sin; the Soul is more sensible of her departures from God, and of the bitter fruits of that departure, and now begins to lament as *Augustin's* language; *Lord, thou hast made my heart for thy sake, and it is restless and unquiet till it rests in thee*; Return unto thy rest, O my Soul. The Soul hath many turnings and windings, but as *Noah's Dove*, it can find no place for the sole of its foot to rest on, till it return into the *Ark*, from whence

*Fecisti nos Domine ad te & inquietum est cor nostrum donec requiescat in te.* Aug. Med.

me. And now when the Soul hath  
been weather-beaten abroad, if God  
shall please to *put forth his hand*, and  
*take it into himself*, when dearest re- Psa. 88.8.  
sons are become strangers, as *David* 18.  
complains; if God come and give  
the Soul a *visit*; when the poor  
creature is in *darkness and can see no*  
*light*, then for God to lift up the  
light of his countenance, and shine  
his gracious *smile* upon the Soul, and  
bring it unto it. *I am thy Salvation*, of  
what sweet and unspeakable refresh-  
ment and consolation is this to the  
troubled spirit? and what a gracious  
transcendence is this in God, that when  
the Soul by prosperity hath waxed  
proud against Christ, and sported it  
in unsavoury-like familiarities with  
sinners, Jesus Christ should send  
him to the house of Correction, and  
bring him by the discipline of the Rod  
to correct and work out the wanton-  
ness of the flesh, and when he hath  
made it meet for his presence, take  
him into sweet and social communion  
with himself again! This is stupendous  
mercy, Goodness that cannot be Jer. 3. 1.  
equalled in the whole Creation.

In

11 Lesson,  
The exercise  
of  
Grace.

Gal. 2. 20.

Jam. 1. 4.

Rev. 13.  
10.

Jam. 1. 4.

Vers 3.

Κατεργά-  
ξεται.

In the eleventh place, God maketh affliction the exercise and improvement of grace. In prosperity grace many times lieth dead and useless in the Soul, which affliction awakens and draweth forth into exercise: the winter of our outward comforts produces not seldom the spring of our grace. Frosts and Snow do starve the weeds and nourish the good corn. The trials of faith and patience be of an universal influence into the holy life, The Apostle saith, *I live in the flesh, I live by the faith of the Son of God: yet affliction groweth in them their perfect work.* Of the work of persecution it is said, *Here is the patience and faith of the Saints, now is the time for the Saints to exert their faith and patience, and to let them have their perfect work: there is a work of patience and there is a perfect work; the trial of Faith worketh patience, the sufferings whereby our Faith is tried, as gold is tried in the furnace, it worketh, or as the word signifies, it perfecteth: The Cross exerciseth and exercise perfecteth, the growth of patience: as sufferings arise*

ience ariseth also; *Be patient, bre-* Jam. 5. 7.  
en, till the coming of the Lord: i.e. do  
u bear the affliction till Christ come  
d take it off: let your patience be  
the same extent with your suffer-  
s. As Patience, so Faith is not  
ed only, but perfected by temp-  
ions. Someties the Soul finds that  
ith lively in a suffering condition;  
ich before it questioned whether  
were alive or no; or if affliction do  
t find it lively, it makes it lively:  
e same furnace of affliction wherein  
od tryeth our Faith he doth refine  
and purifieth it more and more  
m the dross of infidelity. They  
e the purest acts of faith, which  
Soul puts forth in the dark: Faith  
er believes more then when  
cannot see; because then the Soul Isa. 50. 10  
h nothing to stay it self upon but  
d. Sense while it seems to help,  
iculates the work of faith by  
bling of it: a man must first believe  
e insufficiency of what he seeth,  
ore he can believe the Al(sufficiency  
him that is invisible; *We look not* 2 Cor. 4. 18  
the things which are seen, but at  
things which are not seen: It is  
harder

Psal. 22. 1.

harder to live by Faith in abundance than in want. The Soul is a nearer living upon God, when it has nothing to live upon but God: and when God is not seen he is believed. *My God, my God, hast thou forsaken me?* Observe, you shall find a great deal more precious faith in that desertion, of complaint: For first, Faith (*Pharez*) breaks forth first, *God, before forsaken*: And again you have two words of Faith for of despair; *My God, my God, hast thou forsaken me?* Faith speaks twice before Sense can speak. And thirdly, Faith speaks confidently and positively, *Thou art my God*; Sense speaks dubiously, *why hast thou forsaken me?* if Sense durst not call it a forsaking while Faith dares say, *my God*: So that Faith is never so much Faith in desertion. Faiths triumphs lie in the midst of despair, and even in sense also; *Having not seen, believing, we rejoyce with joy unspeakable and full of glory.*

1 Per. 1. 8.

Godly sorrow, how is it enlarged by sanctified affliction! while



stream, which was wont to run in  
the channel of *worldly crosses*, now  
diverted into the channel of *sin*:  
*will bear the indignation of the Lord,*  
*because I HAVE SINNED, &c.* Mic. 7. 9.  
Any burden is *light* in comparison  
of *sin*, the very *indignation of God*.  
The Soul that God reacheth by his  
*chastisements* can stand under the bur-  
den of *Gods indignation* for *sin*, when  
*cannot stand under sin*, which hath  
kindled that indignation. Ah, cryeth  
*Job upon the dunghill, I have sinned,* Job 7. 20.  
*what shall I do unto thee, O thou pre-*  
*servour of men?* He forgetteth his  
*suffering in his sin*; he saith not, I  
*have lost all my substance*; I am now  
upon the dunghill as *naked as ever I*  
*was born* (save that I am clothed  
with scabs.) my friends reproach me,  
my wife *curseth me*, or (that which is  
worse) she bids me *curse God*.  
*man persecutes me*, and *God him-*  
*self is become mine enemy, &c.* all  
that is befallen me; *what wilt thou do*  
*unto me, O thou preserver of men?*  
*I have sinned, what shall I do unto*  
*thee? &c.* Sufferings lead to *sin*,  
while *sense of sin* swalloweth up *sense*  
of

of sufferings. And what shall I  
 more? the time would fail to instance  
 in other Graces, *Love, Fear, Holiness*, &c. By this shall the iniquity  
 of *Jacob* be purged, and this is all the  
 fruit to take away his sin: He for our  
 profit, that we might be partakers  
 of his holiness.

Grace is never more Grace than  
 when besieged with temptation.  
 The battel draws forth that fortitude  
 and prowess, which in time of peace  
 lay chill'd in the veins for want  
 of opposition and exercise: *Tribulation*  
*worketh patience.*

*Marcelline*  
*Adversario*  
*virtus.*

*Rem. 5. 3.*  
 12 Lesson,  
 A life of  
 Faith.

A twelfth Lesson, which they learn  
 in the School of Affliction, is, The  
 necessity and excellency of the life of  
 Faith.

I The Necessity of  
 it.  
*Hab. 2. 3, 4*

I. The necessity of living by faith  
 where Sense endeth, Faith begins.  
 The vision is for an appointed time,  
 I, but what shall we do in the meantime?  
 Why the just shall live by Faith, and  
 live by Faith, or dye in despair: when  
 God pulls away the bulrushes of creature-  
 supports, the Soul must either  
 swim or sink. God teacheth this  
 Lesson, Partly by the uncertainty of  
 the

second causes, the *vicissitudes* that are in creature-expectations; a little hope to day, to morrow reduc'd to despair: good news to day, Pharaoh says *Israel shall go*; bad news to morrow, he rageth, and swears that if *Moses see his face any more, he shall dye, &c.* O the ebbs and flows of sublunary hopes! one speaks a word of comfort, another speaks words of soul-wounding terror; now a parcel of good words, anon a *threatning*: The sick man is in hopes of reviving to day, to morrow at the point of death. What a woful heart-dividing life is a life of Sense, a life which is worse then death it self; to be thus bandied up and down between hopes and fears, to be baffled to and fro between the *may-be's* of second Causes! to be like Mariners upon the billows and surges of the tempestuous sea! They mount up to Heaven, they go down again to the depths; their Soul is melted because of trouble: they reel to and fro, and stagger like a drunken man, and are at their wits end; Heb all their wisdom is swallowed up. And partly God teacheth the

Exod. 8 8.

ch. 10 28.

Psal. 107.

25, 27.

- necessity of a life of Faith by the disappointment of the Creature: How often doth the Creature totally fail and abuse our expectation! like the deceitful brook, to which Job most elegantly compares his brethren which mocks the traveller, and when he comes for a draught of water to quench his thirst, sends him away with confusion and shame. Surely men of low degree are vanity, and men of high degree are a lye: Men of low degree would help, but cannot; there is vanity; and men of high degree can help many times, but will not; no, not when they have promised and sworn; there is a lye: both disappoint, the one by the necessity, the other by deceit; and disappointment is one of the greatest torments that a rational creature is capable of.
- Job 6. 15. Trust defeated causeth sorrow of heart and confusion of face; and the stronger the confidence, the more shameful the disappointment. Agag came forth singing, Surely the bitterness of death is past; when behold he going to his execution: both he and his hopes are hewen in pieces before
- Job 16.  
Verse 20.  
Psal. 62. 9  
Isa. 20. 5.  
Jer 14. 3.  
1 Sam. 15. 32, 33.  
Ps. 142. 4.

the Lord. David himself looked on his right hand, and beheld, and there was no man that would know him. Peter-like, they know not the man; they made as if they had never seen him before. So that Churl, who is David? and who is the son of Jess some Run-agate, some idle fellow that hath broken away from his master, &c. and it was not Nabal only that stood at this distance from him; his nearest and dearest acquaintance cast him off: Lover and friend hast thou put far from me, and mine acquaintance into darkness, Psal. 88. 18. Refuge failed me, no man cared for my Soul; or as the Hebr. hath it, no man sought after my Soul. Saint Paul was in no better condition in the persecution which befell him at Rome; At my first answer no man stood with me, but all men forsook me: not a man of all them that sat under that famous Apostle's Ministry that would or durst appear to speak a word for him, or to him: Oh bitter disappointment, had not he had faith to support under it! And truly such is our expectation, whither we flee for help in

1 Sam. 15  
10.

Psal. 142 3.  
4.

2 Tim. 4.  
16.

Isa. 20. 6

be delivered, &c. Sorrow and shame is the fruit of creature-expectation. But now on the contrary, *They looked* unto the Lord, and were enlightened, and their faces were not ashamed. Faith meets with no disappointment, God is always better then our expectation; Nevertheless the Lord stood with me, and strengthened me, and I was delivered from the mouth of the Lion. By such experiences we learn the necessity of living by Faith. I had perished in my affliction, unless thy Law had been my light: i. e. unless David had learned to live by a promise, he had been a dead man. Surely he dyeth whose life is bound up in the dying Creature: as oft as the Creature fails, his hope fails, and his heart faileth; when the creature dyeth, his hope giveth up the ghost: He only lives an unchangeable life, that Faith can live in an unchangeable God.

We hear such things indeed in the Word, but we believe them not in our own experience convinceth of our infidelity. A long time do

stick totally in the creature, knowing no other life then that of Sense and Reason; *Sacrificing to our own nets, and burning incense to our own drags*: and because the Word tells us *much* of living by Faith, we would fain patch up a life between Faith and Sense, which indeed is not a life of Faith: we do not live at all by faith, if we live not *all* by faith; though we may use means, we must trust God, and trust him solely: and therefore, to bring us to this, God suffers us to be tired and vext with the *mockery of second causes*; and when we have spent all upon these *Physicians of no value*, then, and never till then, we resolve for Christ. When David had experienc'd sufficiently the *falseness and hypocrisie of Saul and his Parasites*, *They delight in lyes, they bless with their mouth, but they curse inwardly*, Psa. 62. 4, then he resolves never to trust creature more: *My Soul wait thou only upon God, He only is my Rock and my Salvation*, Vers. 5, 6. *Unmixt trust in God* is the fruit of our experience of the *creatures vanity*: we ne-



ver resolve *exclusively* for God, as  
 with the Prodigal we be whipt home  
 stark naked to our fathers house. When  
 \* J. r. 2. 25. the Church had run her self \* barefoot  
 in following her Lovers, who an-  
 swered her expectation with nothing  
 but fear, and sent her away with  
 shame instead of glory, Isa. 20. 6. then  
 she can go home, and confessing her  
 Atheism and folly, gives up her self  
 purely to divine protection: *Assuredly*  
*shall not save us, we will not ride upon*  
*horses, neither will we say any more to*  
 Hos. 14 3. *the work of our hands, Ye are our gods:*  
*for in thee the fatherless findeth*  
*mercy,*

2 The ex-  
 cellency of  
 a life of  
 Faith.

2. By the mutability and disap-  
 pointment of the creature God  
 teacheth his people the excellency of  
 the life of faith. David, when he  
 learn'd it in the School of Affliction,  
 prints it and publisheth it for the use  
 and benefit of after ages, Happy is he  
 that hath the God of Jacob for his help,  
 Pls. 146 5. *whose hope is in the Lord his God:* He  
 had before, Vers. 3. *entred a Cave*  
*against creature confidence, Put not*  
*your trust in Princes, nor in the strength*  
*of man; and gives the reason of it*  
 there

there is no help or salvation in the  
*best* of men; nor in the son of man,  
 in whom there is no help: alas, he is  
 but a little *breathing* clay; and when  
 that breath goeth forth, he returns  
 to his earth: when the breath is  
 gone, there is nothing but a little  
 lump of clay remaining; in that very  
 day his thoughts perish: when the man  
 dyeth, all his counsels and plots and  
 projects dye with him: And having  
 thus put in his Caution against crea-  
 ture-dependance, and given in the  
 account of the vanity thereof, he  
 shews the difference between trust  
 in a dying man, and a living God;  
 Trust in God is only able to make a  
 man happy: they may seem happy,  
 who have the great men of the world  
 to trust to; but he onely is happy,  
 who hath the God of Heaven to trust  
 to; Blessed is he who hath the God of  
 Jacob for his help: why so? because  
 while they that trust in Princes shall  
 be disappointed, he that trusts in God  
 shall never be disappointed: For, 1.  
 He is *Jehovah*, whose hope is in the  
 Lord, or in *Jehovah* his God: *Jeho-*  
*vah*, a fountain of Beings, He gave a

Verse 4.

Isa. 26 4.

**Psa. 146. 6.** Being to Heaven and Earth, *He made Heaven and Earth, the Sea, and all that therein is : and he that gave Being to every creature, can give Being to his promise also : Can any thing be too hard for a creating God ? and as he can, so he will, for He keepeth Truth for ever : Heaven and Earth may pass away, but not one jot or one tittle of his promise shall pass away*

**Mat. 5. 18.** *till all be fulfilled. Men may prove unfaithful ; but God will never prove unfaithful ; He keepeth Truth for ever ; Faithful is he that hath promised, Heb. 10. 23. And thus the soul comes to see the sweetness and excellency of a life of Faith, while others are mock'd and abus'd, and slain, by disappointment from the second causes ; He is kept in perfect peace, whose mind is stay'd on God, because he trusteth in him : He liveth indeed, that liveth in him to whom Always is essential.*

**Isa. 26. 3.**

The excellency of a life of Faith discovers it self in these four particulars.

1. It is a *secure* life.
2. It is a *sweet* life.
3. It is an *easy* life.

4. It is an *honorable* life.

First, The life of Faith is a *secure* life, the *only safe* life: He shall dwell on high, his place of defence shall be the *ammunition of rocks*: How securely doth he dwell, whose fortifications are impregnable, inaccessible rocks? rocks so high that none can scale them; In the *Hebr.* it is, He shall dwell in heights, or in high places; *munition of rocks*, or *I sa. 33. 16.* rocks so high that none can scale them; rocks so thick that no breach can be made in them, rocks within rocks; *ammunition of rocks*: and rocks so deep that none can undermine them: surely a people or person *rockt* on every side, need not fear *storming*. *Object.* I, but though rocks may be a good fence, they are but ill food, a man cannot feed on rocks; rocky places are barren, though impregnable; he may be starved, though he cannot be stormed! No, the words following relieves that fear also, Bread shall be given him; he shall have bread enough, and it shall cost him nothing; it shall be given him: and whereas a rock is but a dry scituation,

ation, without either *springs* or *streams*, and thereupon a man might  
 be exposed to perishing for want of  
 water, *Thirst will stay as well as*  
*hunger*, therefore it is likewise add-  
 ed, *His waters shall be sure*; He  
 shall have waters which neither  
*Summers heat* nor *Winters frost*  
 shall be able to dry up; *never-failing*  
*waters shall fill his Cisterns* from day  
 to day; *His waters shall be sure*.  
 Under such an excellent metaphor  
 is the *security* of a *life of Faith* de-  
 scribed; and this metaphor is ex-  
 pounded *Isa. 26. 1. Salvation will*  
*God appoint for walls and bulwarks*  
*walls and bulwarks shall not be their*  
*Salvation*; but *Salvation* their *walls*  
 and *bulwarks*, how safely do they  
 dwell who are *wall'd* about with *Sal-*  
*vation* it self? the *bulwarks* are *Sal-*  
*vation*, and that *Salvation* is *Jehovah*;  
 for so it follows, *Trust ye in*  
*the Lord for ever, for in the Lord*  
*Jehovah is everlasting strength*; on the  
*Lord Jehovah is the Rock of Ages*.  
 His place of defence is the *ammunition*  
 of *Rocks*; and the *Lord Jehovah*  
 those *Rocks*, a *Rock of Ages*; *Ages*

pass away one after another, but the Rock abides, and abides for ever; In the Lord Jehovah is everlasting strength. He that rain'd Manna in the Wilderness, will give bread; and He that fetcht water out of the Rock, will be a never-failing fountain, his waters shall be sure. Oh the security of a life of faith!

And secondly, It is as sweet as it is safe. Is it not a sweet thing to fetch all our waters from the fountain, from the spring-head, before they be degenerated or mudded by the miry channel? why all my fresh springs are in thee, faith faith to God, *Psal.* 87. 7. Is it not sweet to be fixt and composed in the midst of all the mutations and confusions that are under the Sun? Why this is the priviledg of him that liveth by faith; No evil sayings shall make him afraid, his heart is fixed, trusting in the Lord, And again; Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee; *Leb.* Peace, Peace; that is, multiplied Peace; pure, unmixt Peace, constant and everlasting Peace is the

*Dulcius ex ipso fonte bibuntur aquae.*

*Psa. 112. 7.*

*Isa. 26. 3.*

the Portion of him that liveth by faith, so far as he liveth by faith, unless sense and reason break into quiet, he liveth in a most sweet and immutable serenity.

Thirdly, *It is an easie life*: It is an easie life to have all provisions brought in to a man without any care or trouble; why such is the priviledg of a Believer; he hath *quietus est*, a supersedeas from all cares. *In nothing be careful, but in every thing by prayer and supplication with thanksgiving let your requests be made known to God.* Faith leaveth a Believer nothing to do but to pray and give thanks; to pray for what he wants, and to give thanks for what he hath; that is all he hath to do. It is true, Believers must labour and travel in the usual means, as well as the rest of the family of Adam: but, first, it is without care; in nothing be careful; without anxious, heart-dividing, sense-distracting care: O that is the sting, which the sin of man and the curse of God hath thrust into our labours, care and distraction.

Μηδὲν  
μεριμνᾷτε  
ἰ.



and this faith pulls out : so that now  
 the labour of faith is an *easy* la-  
 bour, like the labour of *Adam* in Pa-  
 radise : Faith useth means, but trust-  
 eth God ; obediently closeth with  
 the Providence of means, but sweet-  
 leaveth the Providence of success  
 to God. Yea, Faith can trust God,  
 when there are no means to use, and  
 say, *Although the fig-tree shall not  
 blossom, neither shall fruit be in the  
 vines, the labour of the Olive shall  
 fail, and the field shall yield no meat,  
 the flock shall be cut off from the fold  
 and there shall be no herd in the stalls ;  
 yet I will rejoyce in the Lord, I will* Hab. 3. 18.  
*praise in the God of my salvation.* Faith  
 can live upon God, when there is a  
 mine upon the whole Creation :  
 the peace of God is as a Court of  
 Guard, to fence the heart from all  
 surprizes of fear and trouble : In no-  
 thing be careful, but in every thing  
 pray and give thanks, and the peace of Phil. 4. 7.  
 of God which passeth all understanding  
 shall keep your hearts and minds *Φερέων*  
 through Christ Jesus. As faith en- *τὰς καρδίας ὑμῶν.*  
 joyeth God in all things in the great-  
 abundance ; so she can enjoy all  
 things

things in God in the deepest way

Fourthly, and lastly, The life of faith is an honourable life. It is the honour of the Favorite that he goes immediately to his Prince where strangers must trace the Climax of Court-accesses. Yea, without peradventure, it is an honorable life to live as God himself liveth; and this is the glory of God, that he liveth in himself and of himself: and true in their proportion such honour becometh all the Saints. They live in God and upon God here by faith; and they shall live in God and upon God hereafter by sight, in the beatifical Vision.

The Saints have an *αὐτοπαρουσία* within them selves.

PRO. 14 14.

This is the excellency of the life of Faith, and this the people of God experience by their sufferings, when by God calls them out of the world and taking them into himself, he doth reveal to them by degrees the mystery and priviledg of living upon God and upon God alone.

13 Lesson, God teacheth us off from self-confidence.

In the next place, By afflictions and distresses, God takes us off from self-confidence, and teacheth us to trust HIM more, and our selves less.

the same with the former, save on-  
ly that we speak now of trust in  
God, in opposition to *confidence in*  
*our selves*, and not in *others*; a di-  
temper that prevails much in our  
natures; Ever since we rendered our  
selves able to *do nothing*, nothing  
but *sin*, we think our selves able to  
do *any thing*; We fancy to our  
selves a kind of *omnipotence*, when  
all our strength is to sit still: Natu-  
rally we are prone to entertain and  
nourish high presumptions, of our  
own strength, and of our own wis-  
dom.

1. *Of our own strength*: In our  
prosperity we think our selves able  
to carry any cross; we fancy our  
selves strong enough to carry away  
even Sampsons gates upon our shoul-  
ders, and mettled to encounter any  
affliction in the world but when  
the hour of temptation comes, we  
find we are but like other men, and  
are ready to sink, with Peter, if but  
the wave riseth higher then another.  
usually sufferings before they come  
are like a Mountain at a great di-  
stance, which seems so small, that we  
think

think we could almost *stride over* it, but upon *nearer* approaches, when we come to the foot of it, it appears *insurmountable*, and looks so huge, that it would *fall upon us*, and crush us into pieces. *Peter* is so big with love to *Christ*, that he will *dye with Him*, rather than *forsake Him*; yea though all the rest should betake themselves to their heels, he will stand by him to the last drop of blood; and yet to hold, when it comes to the trial. A weak *silly Damsel* is able with a single question to fright him out of his confidence, and he doth not *forsake*, but *forswear* his Lord. *Peter*, *Ardleton*, in the Book of Martyrs, *fry out a fat body in flames of Martyrdom*, rather than betray his Religion; but when the hour comes that *Christ and Religion* had most need of him, he had not one drop of all that fat to spare for either.

And, 2. As we are prone to presume of our own strength, so we are very apt to idolize our own wisdom; we lean to our own understanding, we think by our policy to wind ourselves out of any labyrinth of troubles.

and perplexity. But we find it otherwise; when we come into the snare, we then are forced to cry out with the Church, *He hath hedged me about that I cannot get out, he hath made my chain heavy*: Like a malefactor that hath broke prison; he thinks to run away, but he hath an heavy chain upon his heel, that spoiles his haste; and being fenced in round about, he goeth to this corner, hoping to find some gap, but there he finds the hedg made up with thorns; and run to another corner, and there also the soldiers stop him, &c. I, but mark this, that is not all; read on in the Churches complaint, and you shall find greater obstructions: Verse 9. *He hath enclosed my ways with new stones.* Suppose a man would adventure the scratching of his flesh, to break through an hedge to save his life, (skin for skin, and all that a man hath will he give for his life,) what that would not do, God had taken away the hedge, and built a wall instead of it; a wall so high, and so thick, that they could not clamber over; wall so thick, that they could not dig

Lam. 3. 7.

Verse 9.

2 COR.  
8, 9.

Dicitur  
Στογᾶσαι  
qui non no-  
vit quomodo  
se ex  
aliqua  
difficultate  
expediat.  
Bezi.

*dig through; The meaning is, in affliction thinks to make his way through by his own art and cunning, but upon the attempt he finds difficulties arising still higher and higher; so that when all is done, escape is impossible, without an immediate rescue by the arm of omnipotence. This was Paul's case: When we came to Asia, we were pressed out of measure beyond strength, in so much that we despaired even of life: A great strait (what it was in particular you may read Acts 19. from 22. so farward; in all probability it was that upon at Ephesus, wherein Paul was thought to have been pull'd in pieces, for it was a trouble that befell him in Asia, vers. 8.) I say, it was a great strait, a strait wherein the Apostle was at his wits end: ὡς ἐξ ἀπορρηγῶν ἡμεῖς. i. e. we were bereft of all counsel how to expedite our selves out of the danger, As David complained Psal. 13. 2. How long shall I take counsel in my Soul? i. e. When he was persecuted by Saul, and beset with innumerable dangers, he took counsel, he thought of this means,*

Neither means, cast about *this way*,  
and *that way*, how to escape, but in  
all his counsels left him as full of  
sorrow and *despair* as they found  
him; How long shall I take counsel  
in my Soul, *having sorrow in my*  
rebellious heart? He had his *sorrow* for his  
Tears. Thus it was with the Apo-  
stle; all his counsel left him in the  
land of *despair*; *We despaired even*  
*of life*; His case was no other then  
a prisoner at the bar, at what time  
sentence of death is past upon  
him; he looks upon himself (and so  
standers by) as a *dead man*; he  
was legally dead, dead to all intents  
and purposes of the Law; there  
was nothing but *execution*; Why  
it was with Paul; *We had the*  
*sentence of death in our selves*; The  
sentence was past in his own brest;  
now saith Paul, *I am but a dead*  
man; This was his strait, and it  
meth God had a plot in it, a design  
on Paul; and what was that?  
He will tell you; *We had the*  
*sentence of death in our selves*, that  
he should not trust in our selves, but  
in God which raiseth the dead, &c.  
See

Verse 0.



See here, the design is exprest  
 rively and affirmatively. Negati  
 ly, that we might not trust in  
 selves: God saw, even in that  
 Apostle himself, a disposition to  
 confidence, a proneness to be exal  
 2C 1.12.7 above measure, through the  
 dance of Revelations: And there  
 as to prick the bladder of pride,  
 gave him a thorn in the flesh, &c.  
 to work out this self-trust, God  
 duceth him to a state of despair  
 to outward and visible probability  
 We had the sentence of death in  
 selves, that we should not trust  
 our selves; there is the nega  
 branch of the design. And then  
 Affirmative followeth, But in  
 which raiseth the dead: By this  
 sperate exigence God would  
 Paul ever after where strength  
 counsel was to be had in the like  
 tremities; no where but in God,  
 in him abundantly: The God of  
 surrections can never be non-p  
 He that can raise the dead, can  
 quer the greatest difficulty; He  
 can put life into dead men, can  
 life into dead hopes, and raise up

Resurrectio  
 mortuorum,  
 fiducia  
 christiano-  
 rum. Terr.  
 de Resur-  
 carnis.

reflections out of the very grave of  
 despair : That God can put life into  
 dead bones, is a consideration able to  
 put life into a dead faith.

To this purpose it is very observa-  
 ble, that even those to whom God  
 hath indulg'd the largest proportions  
 of faith and courage, not only above  
 other men, but above other Saints :  
 even them God hath suffered not  
 to languish under fears, but even  
 to despair under insuperable difficul-  
 ties, before they could recover holy  
 confidence in God. We find David,  
 the great Champion of Israel, more  
 than once or twice surpriz'd with  
 dreadful fear : *I said in my Haste,*

*Psalm 31. 22. & 116. 11.* The Hebrew  
 signifieth, *in trepidatione mea*, or in  
*inquietatione mea*, in my trembling, in  
 precipitancy : or as the Septua-  
 gint translate it, in my extasie, when  
 I was almost besides my self for fear :  
 Well, what did he say then ? Why  
 he said, *I am cut off from before thine  
 face*, that is, God hath cast me out  
 of his care, he looks no more after  
 me. *I am a lost man.* And again, *I  
 was in my haste, in my passion, all*

הפני  
 from the  
 root הפני  
 festinare,  
 precipitare  
 obstupescere.  
 Hieron.  
 ἐν ἐκστάσι  
 μὲν. Sept.

men are Lyars ; even Samuel himself, that told me I should be King. He hath seen but a false Vision, a lying divination ; God never said to him ; no, I shall one day fall by the hand of Saul.

And thus the prophet Jeremiah Chap. 3. 57. *Thou drewest near the day that I called upon thee ; thou saidst, Fear not ; I, but before I spake a Fear not to his Soul, he was afraid to purpose ; hear what he saith, vers. 53, 54. They have cast my life in the Dungeon, and covered my head with a stone upon me ; waters flowed over mine head, then I said, I am cast out of thy sight. And thus you Mark ye, with Paul, he had received the sentence of death in himself, he looks upon himself as a dead man, yea as already in his grave, and a grave-stone layd upon it ; they cut off my life in the Dungeon, they cast a stone upon me, dead and covered, and a stone rouled to the mouth of the sepulchre. And thus you*

Jonah 2. 4. *hear Jonah crying in the Whales belly, I am cast out of thy sight. Sic, in the dust, tuning her Lamentations, The Lord hath forsaken*

and my Lord hath forgotten me. *Isa. 49 14.*  
 Hezekiah reporting the sad discour-  
 ages he had in his own bosom upon  
 the sight of death, *Isa. 38, 9, 10. &c.*  
 by it were easy to multiply instances.

Why now this is continually our  
 case, and this is still Gods design :  
 We are proud creatures, full of self-  
 confidence ; and therefore God by  
 strange and unexpected Providences,  
 he both hedg up our way with thorn,  
 and wall up our path with hewn  
 stones, brings to despair even of life,  
 bereaveth us of counsel. out's us of all  
 our own shifts and policies, brings us  
 under the very sentence of death ;  
 that we might not trust in our  
 selves, but in God which raiseth the  
 dead. he unbottoms us by despair  
 and convinceth us of our impotence and  
 helplessness, shews us what babes and fools  
 we are in our selves, that in all our  
 dangers and hazards and fears we might  
 know nothing but God ; go in  
 the strength of the Lord, and make *Ps. 71 15.*  
 mention of his righteousness, and of  
 his name only. And thus you see Peter,  
 who before was so confident, that he  
 thought all the world might forsake  
 E Christ

Christ sooner, than *himself*, after he was convinc'd of his own infirmity and instability, when Christ, to put him in mind of his *three-fold* denial, put him upon that *three-fold* Interrogatory, *Simon Peter, lovest thou me more then these? i. e. then the rest of the fellow-disciples*, and he make no other answer but this, *Lord thou knowest*; he pleads nothing but his *sincerity*; and for that also, casts himself rather upon Christ's *tryal*, then his own; *Lord, thou knowest*.

14 Lesson, In the next place; By affliction  
God maketh himself known unto  
himself  
known.

God before we know him? We know  
more by one practical discovery of  
God, then by many Sermons.  
Job 42.5,6 *have heard of thee often by the hearing of the ear, but now mine eyes see thee, therefore I abhor myself in dust and ashes, cryeth Job upon the dunghill. In the Word we hear of God, in affliction we know him. Prosperity is the nurse of Atheism; the understanding becomes clouded with the steams and vapours*

of those lusts which are incident to a prosperous estate, men grow brutish, and the reverence and sense of God is by little and little defaced; But now by affliction (the Soul being taken off from sense-pleasing objects) hath a greater disposition and liberty to retire into it self: and being freed from the attractive force of worldly allurements, the apprehensions are wont to be more serious and pregnant, and so more capable of divine illumination. The clearer the Glass is, the more fully doth it receive in the beams of the Sun. When the warm breath of the world hath blown upon us, we are not so capable of the Visions of God. The wicked through the pride of his heart will not know God, they say to the Almighty, Depart from us, for we desire not the knowledg of thy ways. Who is the Lord? saith Pharaoh. And truly the very godly themselves are exceeding dark and low in the apprehensions of God; our ignorance of God being never perfectly cured till we come to Heaven, where we shall see him face to face, and know him as we

*Maturant  
aspera mentem.*

*Job 21. 14.*

are known. In the mean time, as by the strokes of divine vengeance God makes the *wicked* know him to their *cost*; so by the rod of *correction* he makes his *people* to know him to their *comfort*. As God brought all his *plagues* upon *Pharaohs* heart, that he might *know who the Lord was* in a way of *wrath*; so he lays *affliction* upon the loyns of his *people*, that they may know him in a way of *love*; *Israel shall cry unto me, My God, we know thee. Moses never saw God so clearly, as when he descended in a Cloud.* And truly that dispensation was but a *type* of the *method* which God useth in making himself *known* unto his *Saints*; He puts them into the *clefts* of the *Rock*, covereth them with his hand while he passeth by, and then *proclaimeth* his name before them, *The Lord, the Lord God, merciful and gracious, &c.* The *People of God* have the most sensible experience of his *Attributes* in their sufferings; his *Holiness, Justice, Faithfulness, Mercy, Almsufficiency, &c.*

Hos. 8. 2.

Exod. 34. 5

Exod. 33.

21, 22, 23.

&amp; 34 5 6,

7.

By affliction

on God

makes

known his

Attributes.

Holiness

His Holiness : Affliction sheweth what



what a *sin* hating God, God is; For though his chastisements on his Church be in love to their persons, they are in hatred to their corruptions; while he saveth the sinner, he destroyeth the sin. By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin; If the Soul live, sin must dye. Isa. 27. 9.

His Justice; Afflictions are correction to the godly, punishment to the wicked; in both God is righteous; Thus Israel knew God, Neh. 9. 33. Howbeit thou art just in all that it come upon us, for thou hast done right, but we have done wickedly: In the severest dispensations they judge themselves, and justify God; Thou art just, &c. Yea when they cannot discern his meaning, they adore his Righteousness; Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments; wherefore doth the way of the wicked prosper? &c. When the Soul is unsatisfied, God is not unjustified; Righteous art thou, O Lord, &c. Jer. 12. 11.

His Faithfulness. Faithfulness in  
E 3 the

Faithful-  
ness in the  
affliction  
it self.

Psal. 115 75

*the very affliction it self. I know, Lord, that thy Judgments are right, and that thou in faithfulness hast afflicted me: Faithfulness to his Covenant; for affliction is not so much threatened as promised to Believers; Psal. 89. 30, 31, 32. of which more hereafter. The more David was afflicted, the more Gods faithfulness appeared. Oh says the holy man, I could not have wanted a blow of all that discipline wherewith my Heavenly Father hath chastised me.*

In hearing  
Prayer.

Psal. 34. 6.

*Faithfulness in hearing Prayer: This poor man cryed, and the Lord heard him, and saved him out of all his troubles; I never lost a prayer by God: Even when David wanted faith, God wanted not faithfulness. I said in my haste, I am cut off from before thine eyes; nevertheless thou hearest the voyce of my supplications when I cryed unto thee. God was faithful with a non-obstante to Davids unbelief: I said in my haste &c. (and he that believeth will not make haste.) nevertheless thou hearest. Unbelief it self cannot make the faithfulness of God of no effect.*

I conceive that of the Apostle 2 *Tim.* 2. 13. to bear this sence, *If we believe not, yet he abideth faithful, he cannot deny himself*; It is not to be understood of a *state* of unbelief, but of an *act* of unbelief; not of a *want* of faith, but a *want in* faith; neither of which can render God unfaithful; who is engaged not so much to our faith, as to his own *faithfulness* to himself, to hear the prayer of his troubled servants; *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.*

*Pf. 50. 15.*

This faithfulness of God, Believers do best experience in their *sufferings*; Partly because then they are *most powerful*. When our elder brother *Esaie* is upon us, we can *wrestle* with our elder brother *Iesus*, and not let him go till he *bles*s us. And partly because then they are *most vigilant* to observe the returns of prayers; *My voyce shalt thou hear in the morning, in the morning will I direct my prayer unto thee, and will look up.* In adversity we are early with God in prayer; *In the morning shalt thou hear my voyce, in the*

*Gen. 32. 26.*

*Pfal. 5. 3.*

- morning will I direct my prayer; I implyeth double earliness, and double earnestness in prayer, In their affliction they will seek me early. And when we have done praying we will begin harkening; I will look up; In prosperity we put up many a prayer that we never look after. God may deny or grant, and we hardly take notice of it: But in affliction we can press God for the turns of prayer; Hear me speedily. O Lord, my Spirit faileth, hide not thy face from me, lest I be like to them that go down into the pit; not only denials, but delays kill us; Then we can hearken for the eccho of our voyce from Heaven; I will hearken when God the Lord will say, for he will speak peace to his people. As God cannot easily deny the prayer of an afflicted Soul; so if he grant, we can take notice of it, and know our prayers when we see them again; This wretch cryed, and the Lord heard him; and this endears the heart to God and to prayer; I love the Lord because he heard my voyce and my supplications; because he hath ex-  
 climed*
- Ps. 143. 7.  
 Ps. 85. 8.  
 Ps. 34. 6.  
 Ps. 116. 1, 2.

clined his ear unto me, therefore will  
I call upon him as long as I live.

As faithfulness in hearing prayer, In accom-  
so also in making good the promise; plishing  
The afflicted Soul can witness unto the pro-  
God, as we have heard, so have we mis.

seen, Psal. 48. 8. What we have  
heard in the promise, we have seen  
in the accomplishment; God was  
never worse than his Word. Afflic-

tion is a furnace, as to try the Faith  
of Gods people, so to try the faith-  
fulness of God in his promises; and  
upon the tryal the Church brings in  
her experience; The Words of the

Psal. 12. 6.

Lord are pure words, as silver try-  
ed in a furnace of earth, purified se-  
ven times; Let a man cast in the  
Promise a thousand times into the  
furnace, it will still come out full

weight; As for God, his way is per-  
fect, the Word of the Lord is tryed,  
it is to be understood in both places  
of the Word of the Promise; A man  
may see Heaven and Earth upon a  
promise, and it will bear them up.

Pl. 18. 30

As affliction gives out the experi-  
ence of Gods faithfulness, so also of  
his mercy; mercy in the moderating

Mercies in  
modera-  
ting the  
afflictions.

of

- of the chastisements. In measure thou wilt debate with it, &c. Isa. 27. 8. In the midst of judgment he remembreth mercy, Habak. 3. 2. Even when God in his compassion saith of his afflicted Church, She hath received double of the Lord for all her sins; I have given her too many blows in the sense of her own merits and his mercy she can reply, Lord, thou hast punish'd us less then our iniquities deserve; too much say God, too little saith the Church; Oh blessed sight, thus to see God and the Soul contending together! It is the Lords mercies that we are not consumed, because his compassions fail not, cryeth the Church in Babylon; q. d. it is banishment, it might have been destruction; we are in Babylon, we might have been in Hell; and it is the Lords mercies and his mercies alone, that we are not there. So saith the afflicted Soul; If my burning feaver had been the burning lake, if my prison had been the bottomless pit; if my banishment from society with friends had been expulsion (with Cain)
- from



from the presence of God, and that for ever; God had been righteous. It is never so bad with the people of God, but it might have been worse; any thing on this side Hell is pure mercy.

And as Mercy in moderating, so Mercy in supporting; when I said my foot slippeth; now I sink, I shall never be able to stand under this affliction, I cannot bear it; Thy mercy, O Lord, help me up; when David was sinking, God put underneath him his everlasting arms, and held him up, as Christ stretcht forth his hand to save Peter when he began to sink. Even when Gods suffering people are not sensible of any great ravishments; yet then they find sweet supports; His left hand was under me, his right hand embrac'd me. And yet it is not supporting mercy onely which they experience in their sufferings, but (not seldom) his refreshing his rejoicing mercy; so it follows; In the multitude of my thoughts within me, thy Comforts delight my soul: My thoughts were dark and foolish, and full of despair, and not a few

In supporting under affliction.  
Psa 94 18.

Mat. 14.  
30, 31.

Cant. 2. 6  
In giving in comfort in affliction.  
Verse 19.



*few of them; multitudes brake upon me, and even swallowed me up; but thy comforts were light and life, and delight to my Soul; my thoughts did not sink me so deep, but thy comforts raised me up as high; my thoughts were an hell, but thy comforts were an heaven within me. The Soul bears of Gods mercy in prosperity; but it tastes of Gods mercy in affliction; and, as it were oppressed with delights, can call to others; O taste and see how good the Lord is. Hence it is, that of all the days of the year the Apostle would chuse as it were a Good-Friday, passion day, to rejoyce in; God forbids I should rejoyce in any thing but in the Cross of Jesus Christ; Christs sufferings for him, and his suffering for Christ.*

Gal. 6. 14

Al-  
suffi-  
ciency  
in  
deli-  
vering  
out of af-  
fliction.

The *Al-sufficiency* of God is the last Attribute I mentioned, which God proclaims before his suffering people; *Now thou shalt see, said God to Moses, what I will do to Pharaoh, Exod. 6. 1.* Hitherto thou hast seen what Pharaoh hath done to Israel, now thou shalt see what

I can do to Pharaoh; and so they  
 did see the doubling of their burdens  
 was the dissolving of their bondage;  
 the extinguishing of their line was the  
 multiplying of their seed: The same  
 waters which were Israels rocks  
 were the Egyptians grave; I will  
 pursue, I will overtake, I will divide  
 the spoil; my lust shall be satisfied  
 upon them: I will draw my sword,  
 my hand shall destroy: so boasts the  
 proud Tyrant; I will, I will, I  
 will, &c. nay, not so fast Pharaoh;  
 let God speak the next word: Thou  
 didst blow with thy wind, the sea  
 covered them, they sank as lead in  
 the mighty waters: Oh suddea  
 turn! there lieth Pharaoh and his  
 army [I will's] and [I shall's] drown-  
 ed in the Sea: Thus did God appear  
 to his oppressed Israel in the very  
 thick of their extremities; In the  
 thing wherein they delt proudly, God  
 was above them: And Israel SAW  
 that great work which the Lord did  
 upon the Egyptians; and the people  
 feared the Lord, and his servant  
 Moses, *Exod. 14. 31.* Israel SAW;  
 when prosperity God works, but we  
 see

Exod. 15. 9.

Verse 10.

Exo. 18. 11.

see him not : affliction openeth our eyes ; when we see our dangers, then we can see God in our deliverance. God could have brought Israel into the Land of Promise a shorter way in forty days ; but he leads them about in an howling wilderness four years ; not a like place in all the world to have starved them and their flocks : and why ? but to proclaim to Israel, and all succeeding generations, that man liveth not on bread alone, but by every word that proceedeth out of the mouth of the Lord, doth man live, &c. Israel learn'd more of Gods *Al*sufficiency in a Land of drought, then she could have learn'd, in the Land flowing with milk and hony, namely, that God can feed without bread, and satisfie thirst without streams of water : that he can make the clouds rain food, and the rock give out rivers : that no creature can do nothing without God, but God can do what he please without the creature.

Instances are endless : In a word the suffering time is the time when in God makes his *Attributes* visible.

The Lord will be a refuge to his people, a refuge in time of trouble, Psal. 9. 9. and what follows? And they that know thy Name, will put their trust in thee, Vers. 10. In the school of Affliction God reads Lectures upon his Attributes, visible lectures; and expounds himself unto his people: so that many times they come to know more of God, more experimentally by half a years sufferings, then by many years sermons.

A fifteenth Lesson: God teacheth us in a suffering condition to mind 15 Lesson,  
 our duties of a suffering condition; study duty more then deliverance; seriously to enquire what it is which God calls for under the present Dispensation. The Soul cryeth with Paul, when layd for dead at the Christs feet, Lord, what wilt thou have me to do? There is no condition or tryal in the world, but it gives man opportunity for the exercise of some special grace, and the doing of some special duty; and that is the work of a Christian, in every state, and in every new tryal,

A&S 9. 6.

to

to mind what new duty God expects  
what new grace he is to exert in  
exercise.

To mind deliverance onely,  
self-love; which is natural to man.  
Ma 51 14. The captive exile hasteneth that  
may be loosed, and that he should  
dye in the pit, &c. Man in affliction  
would fain be delivered, have  
burden taken off, the yoke broken.  
Men make more hast to get their  
afflictions removed then sanctified;  
but this is not the work God looks  
for; No, nor to think onely what  
man would do if he were delivered.  
Oh, thinks a man, if God would  
heal me of this sickness, deliver me  
out of this distress, I would walk  
close with God, I would be more  
abundant in family-duties, I would  
be more fruitful in my conversion;  
I would do thus and thus, &c. Now  
I say, though men should  
down in their afflictions, consider  
their ways, and make new resolutions  
for better things, if God should  
give better times; yet if this be  
it may be nothing else but a  
the deceitful heart, a temptation

ure of the Devil, to gain the time  
 it were of God; a meer diversion  
 to turn aside the heart from the pre-  
 sent duty which God expects. And  
 therefore when God intends good  
 and happiness to the Soul by the pre-  
 sent chastisement, he pitcheth the  
 soul upon the present duty, which  
 to <sup>a</sup> hear the rod, and who hath <sup>a</sup> Mic. 6 9,  
 appointed it; to discern Gods aym,  
 and to find out the meaning of the  
 present dispensation: to say to God, Job 34. 31,  
 have borne chastisement, I will not <sup>32.</sup>  
 find any more; that which I see  
 teach thou me, and if I have done  
 iniquity, I will do no more. To re-  
 turn upon our ways and spirits, to  
 complain of sin, and not of punish-  
 ment; Wherefore doth a living man <sup>Lam 3 39.</sup>  
 complain? a man for the punishment  
 of his sin? Let us search and try our  
 ways, and turn again to the Lord.  
 I think the present condition the  
 best; I have learned in what ever <sup>Phil. 4. 11.</sup>  
 I am, therewith to be content;  
 our patience to possess our Souls; <sup>Luk 21. 19.</sup>  
 to rejoyce in God; yea to rejoyce in <sup>Ro. 5. 2, 3.</sup>  
 tribulation. To mind the publique  
 necessities of the Church more, and  
 our

- our private sufferings less ; to pray  
for the welfare of Sion ; In thy  
pleasure do good unto Sion. To  
up Jesus Christ, and to make  
glorious by our afflictions ; That  
Christ may be magnified in our  
dies, whether it be by life, or  
death. Paul studied more how  
adorn the Cross, then to avoid  
how to render persecution amiable  
and if he must suffer for Christ,  
that Christ might not suffer by him  
that Christ might be exalted,  
the Church edified. This God taught  
him ; I have learned, &c. And  
ly, to commit the keeping of our souls  
to God in well-doing, as unto a faithful  
Creator.
- Pl. 51. 18.  
Phil. 1. 20.  
Col. 1. 24  
2 Tim. 1.  
10.  
1 Pet. 4 19.

The sixteenth Lesson is likewise  
it ; and that is, *The priviledge of a  
suffering condition* ; In the School  
of Affliction, one Lecture which the  
Holy Ghost readeth is the *fruits  
and advantages of a suffering con-  
dition*. There is in every state  
a snare and a priviledg ; and it is the  
folly and misery of man (left to himself)  
that he willingly runs into the  
snare, and misseth of the priviledg.



is onely able to *add* to his own  
 glory; and to make his condition  
 better then he finds it. Those whom  
 he loveth, he teacheth; he teach-  
 eth them to study, as the *duty* of  
 their present state, so the *advantage*.  
 When God takes away creature-  
 comforts, he doth not onely necessi-  
 tate, but by the secret impressions  
 upon the heart, he emboldens  
 the Soul to look out for *reparations*,  
 to urge God for a recruit in some  
 other accommodations; Lord, saith  
 Abraham, *what wilt thou give me*, Gen. 15. 2.  
 I go childless? God had de-  
 termined Abraham a child, and He  
 will make Abraham amends for it.  
 In like manner, Lord, what wilt  
 thou give me, saith a suffering Saint,  
 I go wifeless, and friendless,  
 and landless, and houseless, &c. yea  
 what wilt thou give me, since  
 I am Ordinance-less, Sermon-less,  
 Ring-less, &c. So the Disci-  
 ple said, Lord, *we have forsaken all* Ma 10. 28  
 and followed thee, what shalt we have  
 for reward? Faith may be a loser for  
 itself, but it will not be a loser by  
 Christ; and accordingly Christ  
 maketh

maketh an answer of faithfulness  
 to this demand of Faith; Ver  
 ver. 29 30. say unto you, there is no man  
 hath left house, or brethren,  
 sisters, or father, or mother, or  
 dren, or lands, for my sake, and  
 Gospels, but he shall receive  
 hundred fold now in this time,  
 Advantage enough; an hundred  
 one, was the best year that  
 Isaac had, Gen. 26. 12. I, but  
 shall this be made good? why  
 persecution; Houses, and brethren  
 and sisters, and mothers, and  
 dren, and lands, WITH PERSECUTION;  
 Persecution must  
 up the account. It is very ob  
 ble, That year wherein Isaac  
 ved his hundred fold was Isaac's  
 fering year; the year wherein  
 mine had banish'd him from his  
 Country to sojourn with Abi  
 lech in Gerar. Gen. 26. 1. The  
 best harvest, was in a year of fam  
 and this was Typical to all the  
 dren of promise; they must receive  
 Isaacks increase upon Isaacks  
 count, an hundred fold with per  
 en. And I conceive our Saviour

de to this type, in this promise ; In  
 secution the people of God find  
 at hundred fold ; when they make  
 scripture inquiry, they find suffer-  
 , especially those for Christs sake to  
 their letters testimonial for Heaven,  
 ce 21. 13.

The pledge of Adoption, Heb. 12.

A purge for corruption, Isa. 27. 9.

The improvement of Holiness, Heb.  
 10.

A refining pot to faith, 2 Pet. 1. 7.

Communion With Christ. } 1 Pet.

The presence of the spirit } 4. 13.

And of Glory. } 14.

The Churches Treasury, Colos.

Weak Christians } Phil. 1. 13, 14,  
 In both, the  
 Strong Christians } Gospels advan-  
 tage.

And lastly, The inhancement of  
 2 Cor. 4. 17, 18. here's the  
 red fold with advantage.

A word, what ever the afflicti-

, that it shall be the Souls gain ,

8. 28. all things work toge-

for good to them that love God,

This

This God teacheth his people, the very design of the eight to  
*Romans*, and of the twelve verses of the twelfth Chapter to  
*Hebrews*, to shew that Gods *Love* go both together.  
 this is a sweet and blessed Lesson; for this *quiets the heart*,  
*supports the soul* under its burden; for this *cause we faint not*;  
*because though our outward man* *riseth*, yet the inward man is  
*renewed day by day*, 2 Cor. 4. 16. what we lose in our *bodies* we  
 in our *souls*; what we lose in our *estates* we get in *grace*; thus  
 bear up and comfort themselves in their deepest sorrows, while they  
 lie poring upon their *afflictions*, are witty only to aggravate the  
 circumstance of a suffering condition, sink their own *spirits*, vex their  
*souls*, dishonour God by staining his dispensations; and bring an  
 evil report upon the *Cross* of *Christ*. The *spiritual* privileges of  
 Gods suffering people, are the *peaceable fruits of righteousness*, Heb. 12. 11. because, and

of this fruit brings in such  
 grace and comfort into the soul, as  
 makes it rejoyce not in God only,  
 but in tribulation, and in all these  
 things to account it self more then  
 conqueror through him that hath  
 loved us, Rom. 8. 37. This is the  
 seventeenth Lesson.

A seventeenth Lesson which God 17 Lesson;  
 teacheth by his chastisements, is that The one  
 which Christ taught Martha: sc. thing ne-  
 cessary, Luke 10:  
 that is the *one thing necessary*; af- 42.  
 fliction discovereth how much  
 we are mistaken about our *must*  
 be, our *necessaries*. In our health  
 strength and liberty; we think  
 nothing *must be done*, and that  
 nothing *must be done*: we think *Riches*  
*necessary*, *Honours necessary*, and a  
*great name in the World necessary*; we  
 get Estates, and we *must* lay up  
 portions for our Children, and  
 must raise our Families, and call  
 Lands after our own names, and  
 like; But in the day of adver-  
 sity when death looks us in the face,  
 God causeth the horror of the  
 of *our*, the dread of the last Judge-  
 ment, and the terrors of Eternity to  
 pass

Pf. 49. II.

- pass before us, then we can put  
 mouths in the dust, smite upon  
 thigh, and sigh with the breaking  
 our loynes, oh how have I been  
 taken? how have I fed upon  
 and a deceived heart turned me  
 side, so that I could not deliver  
 soul, nor say, is there not a lie in  
 right hand? Fool, how have I  
 deceived, and made the By the  
 and the main the By! Then we  
 see that pardon of sin, intercession  
 Christ: evidence of that intercession  
 sence of Gods love, a life of glory  
 and assurance of glory, &c. are  
 only indispensibles. In a word,  
 Christ alone, is the *Unum neces-*  
*arium* the one thing necessary,  
 that all other things, at the best,  
 but may-bee's; yea, but loss  
 dung in comparison of the excellen-  
 cy of the knowledg of Christ  
 the Lord, and of interest in him,  
 in his righteousness; without which  
 the soul is undone to all eternity.  
 And therefore oh that Christians  
 would be wise, that they would  
 spend their money for that which  
 not bread, nor their labour for pay
- Isa. 44 20. *side, so that I could not deliver*  
 Phil. 3. *cy of the knowledg of Christ*  
 8. 9. *the Lord, and of interest in him,*  
 Isa. 55 2. *spend their money for that which*

which satisfieth not; but labour for Faith which might realize and substantiate unseen and spiritual things, and give them a being unto the soul. They that will not learn this lesson in the school of the Word, shall learn it in the School of affliction, if they belong to God, and therefore set your heart to it.

In the eighteenth place, *Time-redemption* is another lesson which God teacheth whom he correcteth. In our tranquility, how many golden hours do we throw down the stream, which we are like never to see again; nor one whereof the time may come, when we would give Rivers of Oyl, the wealth of both the Indies, Mountains of precious stones, (if they were our own) and yet neither would they be found a sufficient price for the redemption of any one lost moment. It was the complaint of the very Moralist, and may be much more our complaint, *Who is there amongst us, that knows how to value time, and rize a day at a due rate?* Most men study rather how to pass away their time, then to redeem it;

Heb. 11.1.  
Faith is  
ὑπόστασις,  
and ἐλεγχ-  
γος, &c.

18 Lesson  
Time-re-  
demption.

Quis est  
qui diem  
estimât.  
Cum cogitat  
se quotidie  
mori. Sen.  
Ep.

F prodigal



prodigal of their precious hours, as if they had more then they could tell what to do withall : our *season* is *short*, and we make it *shorter*. How sad a thing is it to hear men complain *O what shall we do to drive away the time ?*

Alas even *Sabbath-time*, the purest, the most refined part of time, a Creation out of a Creation, time consecrated by divine sanction, how cheap and common is it in most men's eyes, while many do *sin* away, and the most, do *idle* away, those *beloved* hours ? *Seneca* was wont to jeer the Jews for their ill husbandry in that they *lost* one day in seven meaning their *Sabbath* : truly it is too true of the most of Christians they lose *one day in seven*, (where ever else ) the *Sabbath* for the most part is but a *lost day* ; while some spend it totally upon their *lust*, and the most, I had almost said, the best do fill up the void spaces and intervals of the *Sabbath* from public worship, with *idleness* and *vanity*. But oh when *trouble* comes, and *danger* comes, and *death* comes,

when the *Sword* is at the *Bowels*, the *Pistol* at the *breast*, the *knife* at the *throat*, *Death* at the *door*, how precious would one of those despised hours be? *evil dayes* cry with a loud voice in our ears, *Redeem the time*: That caution was written from the *Tower in Rome*, *Redeem the time* Eph. 5.16. *because the dayes are evil*. In life-threatening dangers, when God threatens as it were, *that time shall* Rev. 10 6. *be no more*, then we can think of *redeeming time* for *prayer*, for *reading*, for *meditation*, for *studying* and *clearing out our evidences* for *Heaven*; for *doing* and *receiving good*, according to opportunities presented; yea then we can *gather up the very broken fragments of time*, that *nothing may be lost*. Then God teacheth the soul what a choice piece of wisdom it is, for Christians, (if it were possible) to be *before hand* with time; for usually it comes to pass through our unskillfulness and improvidence, that we are *surprized* by *Death*; and we that reckoned upon *years, many years yet to come*, have not (possibly) so many *hours*,

In hoc n:  
f illi mur  
q od mor-  
tem prospi-  
cimus.  
Sen. in ep.

As the  
poor man  
cried out  
upon his  
Death bed

to make ready our *accompts* : It may be, *this night* is the *Summons*, and then if *our time* be done, and *our work* to be begun, in *what a case* are we ! The soul must needs be in perplexity at the hour of death, that seeth the day spent, and its work yet to do. A Traveller that seeth the Sun setting, when he is but *entring on his journey*, cannot but be *agast* : the evening of our day, and the morning of our task, do not well agree together, that time which *remaineth*, is too short to lament the loss of *by-past time*. By such *hazards* God doth come upon the soul as the Angel upon Peter in prison, and smites upon our sides, bids us rise up quickly and gird up our selves, and binds on our Sandalls, &c. that we may redeem lost opportunities, and do much work in a little time ; It is pity to lose any thing of that which is so precious and short.

AA. 12 7.

1 Cor. 7.  
29.

19 Lesson.  
To value  
Chrsts  
suff rings.  
Lam. 1. 12.

A nineteenth Lesson is, *how to estimate*, at least to make some remote and imperfect guess at, the sufferings of Jesus Christ. In our prosperity we pass by the Cross, i. e. carnal

lessly and regardlessly; at the best we do but *shake our Heads* a little; the reading of the story of *Christ's passion* stirs up some *compassion* towards Him, and *passion* against his persecutors; but it is quickly gone; we forget as soon as we get into the world again; but now let God pinch our flesh with some *sore affliction*; let him fill our bones with pain, and set us on fire with a burning Fever let our feet be hurt in the stocks, and the Irons enter into our souls; let our souls be exceedingly filled with the *scorning* of those that are at ease, and with the *contempt* of the proud; let us be destitute, afflicted, tormented, &c. then happily we will sit down and look upon him whom we have pierced, and begin to say within our selves, And are the *Chips* of the *Cross* so *valuable*, what then was the *Cross* itself, which first my Redeemer did bear, and then it did bear him? Are a few *bodily pains* so bitter, what then were those *agonies* which the Lord of glory sustained in his soul? Is the *wrath* of man so piercing, what was the *wrath* of God, which scorcht his righteous

Lu. 22. 44. *teous soul, and sweltred his very heart  
 blood through his flesh in a cold  
 winters day, so that his sweat was as  
 great drops of blood, trickling down  
 to the ground? Are the buffetings  
 of men so grievous, what were the  
 buffetings of Satan, which our Lord  
 sustained, when all the brood of the  
 Serpent lay nibbling at the heel of his  
 passion? Is a burning Fever so hot,  
 how then did the flames, even of Hell  
 it self, scald my Saviours spirit? Is it  
 such an heart-piercing affliction to be  
 deserted of friends, what was it then  
 for him, that was the Son of Gods  
 love, the darling of his bosom, to be  
 deserted of his Father, which made  
 him cry out to the astonishment of  
 Heaven and Earth, my God, my God,  
 why hast thou forsaken me? Is a  
 chain so heavy, a prison so loathsome,  
 the sentence and execution of death  
 so dreadful? oh what was it for him  
 that made Heaven and Earth to be  
 bound with a chain, hurried up and  
 down from one unrighteous Judge  
 to another, mockt, abused, spit upon,  
 buffeted, reviled, cast into prison,  
 arraigned, condemned, executed in a  
 most*

Christ felt  
 panas in-  
 fernales,  
 though not  
 inferni.

most *shameful* and an *accursed* manner? oh what was it for him to endure all this <sup>a</sup> *contradiction of sinners*, <sup>a</sup> Heb 12. 3  
<sup>b</sup> *rage of the Devil*, and <sup>c</sup> *wrath of God*, <sup>b</sup> Gen 3. 15  
in comparison of whom the <sup>c</sup> *most righteous person* that ever was <sup>c</sup> Mat. 26.  
may say with the good Thief on the 38.  
Cross, *And we indeed justly, but He,*  
*what evil hath he done; He made his* Isa. 53. 9.  
*Grave with the wicked, and with the*  
*rich in his death, because he had done*  
*no violence, neither was any deceit*  
*in his mouth.* Blessed be God, my  
prison is not *Tophet*, my burnings  
are not *unquenchable flames*, my cup  
is not fill'd with *wrath*; in a word,  
*this is not Hell.* Blessed be God for  
*Jesus Christ*, by whom I am delivered 1 Thes. 1.  
from *wrath to come.* And thus, as 10.  
the Lord Jesus by the sensible expe-  
rience of his own passion, came per-  
fectly to understand what his poor  
members suffer while they are in the  
body, so we by the \* *ὑπερήματα*, the \* Col. 1. 24  
*remainders* of his Cross, which he  
hath bequeathed us as a Legacy,  
come in some measure to understand  
the sufferings of Christ, or at least  
by comparing things of such vast dis-  
F 4                      propor-

proportion, to *guess* at what we cannot *understand*.

20 Lesson. The twentieth and the last Lesson which God teacheth by affliction, is *How to prize and long for Heaven*. In our prosperity, when the *Candle of God shines in our Tabernacles* when we wash our steps in butter

Job 29. 6. and the Rock poureth us out Rivers of Oyl, we could set down with the present World, and even say, with the Disciples, (though not upon

Eccl. 41. 1. good an account) *It is good for us to be here; let us here build us Tabernacles; while life is sweet, death is bitter; and Heaven it self is temptation, while the World gives us her friendly entertainments: But when poverty, and imprisonment, reproach, and persecution, sickness, and sore Diseases, do not only pinch but vex our hearts with variety of aggravations; we are not so fond of the Creature, but we can be content to entertain a party with Death, and take Heaven into our consideration. Not that meerly to desire to be in Heaven, because we are weary of the World, is an Argument of gra*



or a Lesson that needs *divine teach-*  
*ing*, *self-love* will prompt as much  
 as that comes to. But because like  
 foolish Travellers, we love our *way*  
 though it be *troublesome*, rather than  
 our *Countray*; God by this Disci-  
 pline taketh off our hearts by degrees  
 from this *present World*, and maketh  
 us look homeward; being *burdened*  
 we groan, 2 Cor. 5. 4. and with the  
 Dove, we return to the Ark when  
 the World is a float round about us;  
 when David was driven from his  
 palace, then *wo is me that my Pil-*  
*grimage is prolonged*; so the Septua-  
 gent renders it. We should be con-  
 sidered like the Israelites with the  
 : *Burlick and flesh-pots of Egypt*, if  
 God did not set *cruel Taskmasters*  
 over us to double our *Burdens*; and  
 when God hath thus lessened our  
 view of the World, he discovers to  
 the excellency of heavenly com-  
 ments, and draws out the desires of  
 the soul to a full fruition; when shall  
 we come and appear in thy presence?  
 So *come Lord Jesus*. Afflictions  
 put Heaven into all those notions  
 which make it Heaven indeed.

ὅτι ἡ  
 πνευματική  
 μὲν ἐστὶν  
 κρηὶς θά.

To the *weary* it is rest, *Isa.* 57. 2.  
*Revel.* 14. 13.

To the *banished* it is *Home*, *2 Cor.* 5. 6.

To the *scorned* and *reproached* it is *glory*, *Rom.* 5. 2.

To the *Captive* it is *liberty*, *Rom.* 8. 21.

To the *conflicting* soul it is *Conquest*,  
*Rom.* 8. 37.

And to the Con- } *Life*, *Rev.* 2. 10.  
queror it is a } *Righteousness*,  
Crown of } *2 Tim.* 4. 8.  
                  } *Glory*, *1 Pet.* 5. 4.

To the *Hungry*, it is *hidden Manna*,  
*Rev.* 2. 17.

To the *Thirsty* it is the *fountain* and  
*waters of life*, and *Rivers of plea-*  
*sure*, *Rev.* 22. 17. *Psal.* 36. 8, 9.

To the *grieved* soul, whether with  
*sin* or *sorrow*, it is *fulness of joy*, and  
to the *mourner* it is *pleasures* for  
*evermore*, *Psal.* 16. 12.

In a word, to them that have  
upon the *Dunghill*, and kept their  
*integrity*, it is a *Throne*, on which  
they shall sit and reign with *Christ*  
for ever and ever. *Rev.* 3. 31.  
22. 5.

Surely beloved, Heaven thus proportioned to every state of the afflicted soul, cannot chuse but be very precious, and will make the soul with a stronger or weaker impulse, desire to be dissolved and to be with Christ, which is best of all. A Christian indeed is comforted by Faith, but not satisfied; or if satisfied, it is in point of security, not of desire: because here we are absent from the Lord, and walk by faith, not by sight. *Phil. 1. 23.* Hope, though it keep life in the soul, yet it is not able to fill it: he longs and thinks every day a year till he be at home in his *Fathers Arms*, and sit down on his *Fathers Throne*, crowned with his *Fathers Honour* and glory. They that walk by Faith cannot be quiet till they be in the sight of those things which they believe. Jacob when he heard that Joseph was alive, though he did believe it, yet could not be satisfied with hearing of it; but saith he, I will go and see him before I dye: so the believing soul, He, whom my soul loveth, was dead, but is alive, and behold he liveth for evermore, *Rev. 1.*

18. I will *die* that I may go and see him: as *Augustine*, upon that answer of God to *Moses*, *thou canst not see my face and live*, *Exod. 33. 20.* makes this quick, and sweet reply, *then Lord let me die that I may see thy face,*

Thus I have presented you with those 20 several Lessons which *Jesus Christ* the great Prophet of His Church teacheth his afflicted ones to take out in the school of affliction. And now as I told you in my entrance upon this subject, all these 20 Lessons, may be reduc'd to three great summary comprehensive instructions. *sc.*

1. *The sinfulness of sin.*
2. *The emptiness of the Creature.*
3. *The fulness of Jesus Christ.*

a Summary Lesson,  
The sinfulness of sin.

The first summary comprehensive Lesson, is the *sinfulness of sin*: sin is always very *sinful*; but in our prosperity we are not so sensible of it: the *dust* of the *World* doth so fill our eyes, that we cannot make a clear and distinct discovery of the evil that is in sin: but now by the *sharp and bitter*

bitter waters of affliction, God doth wash out that dust, and clears the Organ to make a perfect discovery, and to discern sin, as it is, and not as usually it doth appear: sin becomes exceeding sinful. God hath four Glasses, wherein he discovers to the soul the evil that is in sin;

Rom. 7. 13.

1. *The Glass of the Law*, Jam. 1. 23, 24.

2. *The blood of Christ*, Rev. 1. 6.

3. *Afflictions and chastisements in this present World*, Lam. 3. 39. cum 42.

4. *The torments of Hell*, Mat. 25. 41,

Indeed of all these Glasses, the blood of Christ is the clearest, and both most fully and perfectly represent the exceeding sinfulness that is in us, the stain and spot whereof could not be washed out with no other element but the blood of the Son of God; for as it was purchasing blood, so it is expiating blood. He hath loved us and washed us with his own blood. But though this be the purest, yet God doth make frequent great use of the third glass also:

Rev. 1. 6.

sc,

sc. afflictions and chastisements for sin, to discover to the Children of promise, the greatness of that evil which is in sin. It is very notable how God brings the Israelites through the glass in their affliction, and bids them as it were see their face in the glass. *Jer. 2. Know therefore and see that this is an evil and bitter thing that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts, verse 19.* In the glass he discovers to them a fourfold evil in sin.

1. As it is cause of all other evils of punishment, verse 17. *Hast thou not procured this unto thy self, that thou hast forsaken me, &c.* He bids them read all their sins in the punishments, he bids them look upon sin as a Mother-evil, that hath bred other evils in the womb of it; *q. d. Thank thy self for all the afflictions that is upon thee: thou hast procured this unto thy self; art thou in captivity, in prison, in distress, &c. Thank thy Idolatry, and thy Adulteries whereby thou hast forsaken the Lord thy God. Thank thy self for*

the misery that is upon thee, every  
 mans heart may say to him as *Apol-*  
*idorus* his heart cryed to him out of  
 the boyling Chaldron: *ἐγὼ οὐ γένη*  
*αία*. *Plut.* I have been the cause of  
 this. *As lust when it hath*  
*received, brings forth sin, so sin*  
*when it is finished, when it is perfected,*  
*will bring forth death: sin is the* *Jam. 1. 15*  
*child of Lust, and the Mother of*  
*death.*

2. In this Glass God represents  
 sin to their view, as an evil in it self:  
 now therefore and see that it is an  
 evil thing and a bitter; that sin doth  
 not only bring evil, but is evil; it is  
 an evil thing: not only that it works  
 bitterness, but is bitterness, it is a  
 bitter thing: it hath a bitter root,  
 as well as it brings forth bitter  
 fruit. God leads the sinner by  
 affliction to take notice not only what  
 death; but what sin is. It is evil.

3. That it is a pure unmixed evil:  
 an evil thing, the whole being of  
 it is evil: In the evil of affliction  
 there is some good, for it hath God for  
 its Author. Is there an evil in the  
City



- Amos 3.6. *City and the Lord hath not done it*  
 Rom. 8.28. *And it hath good for its end; all*  
 Pl. 119.71 *things shall work together for good*  
*to them that love God. It is good for*  
*me saith David, that I have been af-*  
*licted; But now sin is a simple un-*  
 1 John 3.8. *compounded evil, for it hath the De-*  
*vil for the Author, he that commit-*  
 Rom. 6.27. *teth sin is of the Devil; and death*  
*for its end, the wages of sin is death*  
*death in its vastest comprehension, sin*  
*is evil all over.*

Sin is a-  
 versio a Deo  
 & conver-  
 sio ad crea-  
 turam.

- Jer. 2. 13. *4. The glass represents it yet worse*  
*and that is, as it is an evil against God.*  
*It is a departure from God, thou hast*  
*forsaken the Lord thy God, verse 17*  
*and so again v. 19: thou hast forsake-*  
*ken the Lord thy God, my fear is in*  
*thee, Sin as the Schools define*  
*is an aversion from God, and a con-*  
 version or turning to the Creature.  
*My people have committed many*  
*evils, they have forsaken me the*  
*fountain of living waters, and hewed*  
*them out Cisterns, broken Cisterns*  
*that can hold no water. Sin is not*  
*only an unmixt evil, but a twofold*  
*multiplied evil; It is a departure*  
*from the fountain of life and glory*

and turning to a scanty, and a broken Vessel, which leaks out as fast as it is poured in. Now here is the exceeding sinfulness of sin, that it is an evil against God; punishment is but an evil against the Creature; thou hast procured this unto thy self; Rebellion is but a contradiction to the will of the Creature; but sin is a contradiction to the will of God; whence we may safely conclude, that there is more evil in the least sin, then there is in the greatest punishment, when Hell it self, the Hell that is in sin, is worse then the Hell that is prepared for sin. Yea and behold one more in this glass the aggravation of all the rest, and that is, 5<sup>ly</sup>. that sin is a causeless evil, a causeless departure, thou hast forsaken the Lord thy God, when he led thee by the way, 17. when he led thee as a Guide, direct thee, lead thee as a stay to support thee; he put underneath thee everlasting arms; he led thee as a guard to guard thee, and led thee as a Father to provide for thee. Thou hast done nothing, and yet thou hast forsaken the Lord thy God. This is the aggravation

aggravation, verse 31. *O generation*  
 [ *Generation of what? why of what*  
*you will, God leaves a space, as*  
*were, that we may write down*  
*what we please; Generation of*  
*pers, Generation of Monsters,*  
*thing, rather than the Generation*  
*his Children:* ] *O Generation,* see  
*word of the Lord; still he holds*  
*Glass before their eyes, and what*  
*they to behold there? why the*  
*causeless Apostacy and rebellion*  
*for so it follows, have I been a barren*  
*wilderness, a Land of darkness,*  
*have ye wanted any thing? when*  
*fore then say my people, we will*  
*no more unto thee? oh this depart*  
*is causeless and wilful: God*  
*to the sinner, as Pharaoh said*  
*Jeroboam, when he would be*  
*from him, 1 Kings 11. 22. But*  
*hast thou lacked with me, thou*  
*behold thou seekest to be gone from*  
*and the sinner seemeth to answer*  
*God, as Jeroboam there answer*  
*Pharaoh: nothing, howbeit let*  
*go in any wise. Jeroboam could*  
*to Pharaoh when he was in dis*  
*but when the storm was over*

he will be gone again, though  
 cannot tell why; and so deals the  
 as a *cherous* heart with God; and  
 down causeless departure from God is  
 of high aggravation of sin: God is  
 upon it, as *Isa.* 1. 2. and *A-*  
*tion* 6. 3, 4, 5, &c. The soul sinneth  
 because it will sin. In a word;  
 is one of Gods tribunals  
 where the sinner is arraigned, con-  
 demned, and condemned; As many as  
 I rebuke and chasten; the *Greek*  
 signifies to convince and cor-  
 rect, i. e. by correction to convince  
 truly in affliction, sin is laid  
 before a mans eyes in such sort  
 is enforced to plead guilty; God  
 is Judge, Conscience is witness, a  
 hundred witnesses; sin the indict-  
 ment in affliction both evidence and  
 punishment. Hence it is, that sooner,  
 the convinced soul sees sin  
 than evil, then affliction, what-  
 ever it be; and now as it were for-  
 getting the affliction, begins to  
 live only for sin, crying out with  
 Job in the dust, *I have sinned,*  
*shall I do unto thee, O thou*  
*of men?* he saith, not my  
 sub-

Yea he  
 doth all  
 this him-  
 self, he is  
 αὐτὰ κα-  
 τὰ κρίτη  
 self-con-  
 demned.  
*1 Cor.* 11.  
 31.  
*Rev.* 3. 19.  
 ἐλέγχω καὶ  
 παύειν.

*Job* 7. 20.

*substance* is spoiled, my *Children* destroyed, my *body* is become a *Spittle* of loathsome Diseases, and myself a terror to my self and family, what wilt thou do unto me, thou preserver of men? but I have sinned, what shall I do unto thee, O God? Affliction led him to sin; Correction was made conviction, and sin lieth heavier upon him then all his sufferings. This is the first comprehensive Lesson.

2. Comprehensive Lesson.

The emptiness of the world.

The second followeth, for  
*The emptiness of the Creature.*

In our prosperity we stick in the Creature, and dote upon the things and persons in the present world, as if there our happiness and comfort were bound up; but in the day of adversity, God convinceth us of our mistakes, by sending us to see the emptiness and vanity of all sublunary contentment; we begin to find the world to be but gilded emptiness, a mere nothing. Then ask the soul what it thinks of the world and all the

thereof, the lusts of the flesh, 1 Joh. 2. 16  
 lusts of the eyes, and the pride of  
 as the Apostle sorts them,  
 which formerly did so glitter in its  
 ) and the answer will be with  
 prophet, all flesh is grass, and all  
 goodness thereof as the flower  
 the field; vanity of vanities, all  
 vanity. The afflicted soul saith of  
 Creature excellency, it is not;  
 looks upon them as so many non-  
 ies; so many Nots; Not that  
 which it seems; Not that which it  
 manifesteth; Not that which we ex-  
 and flatter our selves with.  
 profit not in the day of Pro. 11. 4.  
 Whatsoever it is that a man  
 his riches, whether friend, or  
 , or parts, or Creature-Inte-  
 whatsoever, they profit not, i. e. Fulgentius  
 cannot deliver out of the hands, triumphos  
 of death or Judgment. And Romanos  
 by which, the soul finds by experience cum specta-  
 and unsuitableness and dissatisfaction rit. appella-  
 in all these seen things; that vit. vani-  
 is no proportion between an tatem. Au-  
 mortal soul and visible comforts, thor vitæ  
 when an immortal soul and pe- apud Sur.  
 contentments; between a Vand. procop. l.  
 2. de bello

Spiritual

- spiritual being, and an earthly  
 on; that the wind which  
 takes in by gaping, will as long  
 an hungry belly, as Creatures  
 forts will satisfie the Spirit; In  
 hour of temptation the soul says  
 scorable comforters are ye all,  
 cians of no value; upon which  
 may bestow all that he hath  
 pection of a cure, as the H  
 woman upon her Physicians  
 find himself no whit better, but  
 worse; surely the world in all  
 very is to the afflicted soul  
 then the Cities which Solomon  
 to Hiram, which he called Cab  
 1 King 9 is to say, displeasing or dirty  
 13. day of affliction is one of those  
 wherein men cast away their  
 Isa. 2. 20. of silver and their Idols  
 which they made each one  
 self to worship, to the Moles  
 the Bats, and saith unto them  
 indignation, Get ye hence.
- Abite hinc.  
 Abite lon-  
 ge. Phil.  
 Morn.
- 3 Summa-  
 ry Lesson,  
 Fulness of  
 Christ.
3. And lastly, in the day  
 of affliction, God discovers to  
 the fulness of Jesus Christ.  
 an infinite fulness in Jesus Christ,



led the Father that in him Colos. 1.  
 all fulness dwell: The Cove- 12:  
 of grace is suted to all the exi-  
 cies and indigencies of a poor un-  
 convinced sinner; it is ordered 2 Sam. 23.  
 all things: In opposition to the 5.  
 of corruption in the heart, I  
 put (saith God) my Law in Jer. 31. 33,  
 inward parts, &c. In opposition 34.  
 error and ignorance in the under-  
 standing, they shall all know me,  
 In opposition to Guilt, I will  
 blot their iniquity, and I will re-  
 member their sin no more. And the  
 Offices of Jesus Christ are suted to  
 the branches of the Covenant. In  
 order to the first branch [I will write  
 Law in their hearts,] &c. Behold  
 Christ is a King: In order to  
 the second [they shall all know me,]  
 behold Jesus Christ is a Prophet:  
 In order to the third, [I will for-  
 get their iniquities] behold Jesus  
 is a Priest: The Offices of  
 Christ fill and execute the Covenant  
 and the fulness of God fills and  
 executes the Offices of Jesus Christ; the  
 fullness of God, and the fulness of  
 Christ, his Kingly Office. The wis-  
 dom

- dom of God, and the fulness of  
dom, his propheticall Office.  
Righteousness of God, and the  
ness of Righteousness, his  
Office; this is that which the  
Psa 45. 7. mist celebrateth in that Song of  
God hath anointed thee with the  
gladness ABOVE THY FELLOW  
never King was anointed with  
power; never Prophet with  
wisdom, never Priest with  
Grace and Righteousness, they  
their stinted proportions; but  
gave not the spirit by measure  
HIM. In him dwelt all the  
Joh. 3. 34. of the Godhead bodily. It is not  
Colos. 2. 9. then an infinite fulness which  
Jesus Christ as Mediator, that we  
Joh. 1. 16. fulness might receive grace  
grace; But we are not always  
a capacity either to receive or  
that fulness; And the reason is  
cause in our prosperity we fill  
selves so with the World, with  
pleasures and profits of the  
that it fares with Christ now  
did when he was born, there  
room for him in the Inn; while  
World glitters in our eyes with

painted gaudery, he hath no form nor  
 COMLINES, and when we see  
 him, there is no beauty that we  
 could desire him; we are very prone  
 to love the World for the World,  
 terminate our affections in the Crea-  
 ture, and do not use terrene com-  
 ports in that way, and to that end,  
 that we might thereby be the more  
 fitted to walk with God; and  
 when our desires are such, the more  
 they are, the less are our delights  
 in Jesus Christ; this is our sin and  
 folly, that we do not fear the unlaw-  
 ful use of lawful things; nor see  
 where the snare lieth to inveagle  
 those affections to the Creature which  
 are only due to God himself; and a  
 great reproach it is to Jesus Christ.  
 Now when God spread sackcloth  
 upon all the beauty and bravery of  
 the Creature, and so hideth pride  
 from man, when God by some flashes  
 of Lightning strikes us blind to the  
 World, then we can discover beauty  
 and excellency in Christ, infinitely  
 transcending all the beauty and ex-  
 cellency in the World Thou art fairer  
 than the Children of men, grace is  
 G poured

Inus exi-  
 tens probi-  
 bet alienum.  
 Cavenda  
 sunt ista ob-  
 leetamenta  
 tanquam  
 laquei &  
 plage, &c.  
 Laſſan.  
 divina. Inſt.  
 l. 6. c. 21.  
 Iſa. 53. 2.  
 Minus te  
 amat Do-  
 mine qui a-  
 liquid a-  
 mar quod  
 non propter  
 te amat.  
 In licitis  
 perimus  
 omnes.

- Psal. 45. 2. poured into thy lips ; when under the  
 Cant. 5. 10 stairs, and in the Clifts of the Rock  
 then the soul can sing, my beloved  
 white and ruddy, the chiefest among  
 ten thousand. When the God of  
 Heaven hath famisht all our Gods on  
 earth, when he hath hunger-starved  
 us, as to Creature-comforts, in any  
 way whatsoever, then we can hunger  
 after and taste the sweetness, the  
 fulness, which is in Jesus Christ ;  
 then, Christ a King to govern, a Pro-  
 phet to teach, a Priest to save ! how  
 how precious ! then none but Christ,  
 none but Christ ; give me a Christ  
 or else I die. In a word my Beloved  
 when once it is come, ( by what  
 exigencies and surprises soever )  
 an, Oh wretch that I am, who shall  
 deliver me? then, I thank God through  
 Rom. 7. 14 Jesus Christ our Lord. Truly God  
 is forc'd to exercise us with a severe  
 Discipline, that he may endear  
 Christ to our hearts ; and separate  
 us from the World, that we may  
 study and improve his fulness  
 Gal. 3. 24. As the Law is our School-master  
 so affliction is an Usher to the  
 Law ; affliction brings us to the

Law, and the Law brings us to Christ.

And thus I have dispatcht the first thing I undertook, for the opening of the Doctrine, *sc.* The Lessons which God teacheth those whom he chasteneth; both in their *twenty particulars*, and in their *three summary comprehensive heads*, to which all the rest may be reduced.

I come to the *second* thing;  
namely,

The Nature or properties of divine teaching.

For my Brethren, it is not every teaching that will make or evidence a man to be a *blessed man* under affliction. There is hardly any man that is under affliction, but he learns somewhat by it, and yet few are *blessed*; the reason is, because it matters not so much *what a man is taught*, as who is the Teacher, *whither he be taught of God or no*; yea that is not all neither; for we are not to inquire only, *whether we be taught of God*, but *how*? There is a *twofold* teaching of God. There is a *common* teaching,

The nature and properties of divine teaching.

Vid. Sen.  
Cur bonis  
viris mala  
accidunt.

Isa. 54. 13.

teaching, which even Heathen, men out of the Church, Hypocrites and Reprobates within the Church, may have; the very Philosophers have read excellent Lectures upon affliction; Seneca and others; and there is a special teaching, proper and peculiar only to the Children of promise. A Covenant teaching; All thy Children shall be taught of God; it is the Covenant of God with the Redeemer, Isa. 54. 13. A teaching without which no profit, I am the Lord thy God which teacheth thee to profit, sc. to profit by chastisements and correction: so it followeth; which leadeth thee by the way that thou shouldest go, Isa 48. 17. Gods teachings are not only directing teachings, but leading teachings, not only to shew the way, but to enable to go in the way.

Now this teaching hath a six-fold property.

6. properties of Covenant teaching.

1. Property, it is inward.

The first property is, It is an inward teaching. Inward in respect of the Object, & inward in respect of the subject. Inward in respect of the object; so our Saviour concerning the saving teaching

teaching of the Holy Ghost : when the spirit of truth is come, he will guide you into all truth. Man may lead you *UN TO* truth ; but it is the Spirit of God that only can lead you *INTO* truth ; he only that hath the Key of David, that openeth and no man shutteth, and shutteth and no man openeth, can open to you the door of truth, and shew you the inside of truth. And great is the difference between these two teachings. He that comes to a stately house or palace sees only the outward fa-  
brick and structure ; and even that may take much ; but he that comes into it, sees all the inward contrivances and conveyances ; he sees all the rich furniture and adornings of the several rooms and Offices of the house, which are not only for use, but for delight and ornament ; Surely, the very out-side of truth is goodly ; but, like the Kings Daughter, it is all glorious within ; not pleasing only, but ravishing ; this they see who are led into truth ; by virtue whereof David saw wonderful things in the Law ; Objects which filld  
 G 3 his

Joh 16. 13

Ps. 49. 13.

Ps. 119. 18.



his soul with wonder and delight,  
 And as the teachings of the Cove-  
 nant are *inward* in respect of the  
*Object*, so *inward* also in respect of  
 the *Subject*; In the HIDDEN PART  
 thou hast made me know wisdom, Psal.  
 51. 6, and again, I thank the Lord  
 that gave me counsel, MY REINS  
 Psal. 16 7. also instruct me in the night seasons,  
 the Reins are the most inward part  
 of the Body; and the night-season  
 the most retired and private time;  
 both express the intimacy of divine  
 teaching; man may teach the *Brains*,  
 but God only teacheth the *Reins*; the  
 knowledge which man teacheth is a  
*swimming knowledge*, but the know-  
 ledge which Christ teacheth is a *soak-*  
*ing knowledge*; God who commanded  
 light to shine out of darkness, hath  
 Cor. 4. 6. shined into our HEARTS, to give  
 the light of the knowledge of the Glo-  
 ry of God in the face of Jesus Christ;  
 it is a loaden expression, and holdeth  
 forth the inward teachings of God  
 on both sides; both in reference to  
 the *Subject*, and in reference to the  
*Object*. In reference to the *Subject*,  
 He that commanded the light to  
 shine

shine out of darkness, hath shined in-  
 to our hearts; Mans light may  
 shine into the Head, but Gods light  
 doth shine into the Heart. God hath  
 his Throne in Heaven; but his Chair,  
 his Pulpit, is in the Heart; he hath  
 shined into our hearts. And then you  
 have the inwardness of divine teach-  
 ing in respect of the Object: he hath  
 given us the light of the knowledge  
 of the glory of God in the face of Je-  
 sus Christ. Man may give knowledge,  
 confused general knowledge, but God  
 giveth the light of knowledge in the  
 lustre and brightness of it. In thy  
 light we shall see light; the soul  
 seeth by the same light whereby  
 God himself seeth, thy light; and  
 not only so; here is not only know-  
 ledge and light of knowledge, but the  
 glory of that light; the light which  
 God brings into the sanctified un-  
 derstanding, is a glorious light, a  
 marvelous light, 1 Pet. 2. 9. the soul  
 that the spirit of God taketh by the  
 hand, and leadeth into truth, standeth  
 wondering at the glory and excellency  
 of that light which shines round about  
 it; And then lastly, all this, in the

*catheDRAM  
 habet in  
 cœlis, qui  
 cœda docet  
 Aug.*

*Ps. 36. 9.*

face of *Jesus Christ*; The face is the full discovery of a person. *Moses* could not see *Gods* face, but only his back-parts he might see; *Exod.* 33. last But now by the flesh of *Jesus Christ* God hath put a vail upon his face; the vail of his flesh, *Heb.* 10. 20. through which we may see the face of God; for now in *Christ* it is God manifest in the flesh, the humane nature of *Jesus Christ* hath made God visible. In this face now of *Jesus Christ* do they whom God teacheth by a saving Gospel teaching see divine truth, i. e. they see it now not only by borrowed representations and natural resemblances, but in its own native beauty and lustre, as the truth is in *Jesus*; *Heb.* 1. 3. hath shined into our hearts to give us the light of the knowledge of the glory of God in the face of *Jesus Christ*. This is the first property of Divine Teaching. It is inward, and that both in respect of Subject, Object.

2 Property clear convincing. 2. Divine Covenant-teaching is clear convincing teaching; so our Saviour of the Spirit; when He is come

he shall CONVINCE the world, &c.  
 \* ἐλεγχει τὸν κόσμον, the word signifieth  
 a clear demonstrative conviction;  
 so the Apostle defines faith to to be  
 περματῶν ἐλεγχῶν & βλεπομένων:  
 the evidence, or demonstration, the  
 evident demonstration of things not  
 seen, The Holy Ghost in his teach-  
 ings, brings in divine Truths with  
 such a clear and convincing light that  
 the soul sits down under it fully satis-  
 fied; it is not only convinc'd to  
 silence, but to assurance; the Soul  
 doth sweetly and freely acquiesce in  
 the present truths; Now I know, saith  
 Moses Father-law, that the Lord is  
 greater then all Gods; He had heard  
 of God before, but that bred but  
 opinion only; but now, he is through-  
 ly convinced; I know that the Lord  
 is greater then all Gods, So David  
 concerning his afflictions, I know  
 Lord that thy judgments are right,  
 and that of faithfulness thou hast  
 afflicted me. He was fully satisfied  
 both of the equity and fidelity of  
 Gods chastisements; right in respect  
 of the merit, and faithful in respect  
 of the end. And thus in all the Les-

ἐλεγχῶ  
 ὅτιν ἀλη-  
 φάτως  
 συλλό-  
 γισμος.  
 Auct.

A Syllo-  
 gisme  
 whereby  
 the re-  
 spondent  
 is forced to  
 contradict  
 himself,  
 either per  
 concessi  
 negando, or  
 per negata  
 concedendo.

Exod 13.

11.

Ps. 119. 75

sons before presented to your view, and in all other, what God teacheth, he teacheth with such a clear evidence of truth, that the soul is set beyond all peradventure: *Our Gospel came unto you, not in word only, but in power and in the Holy Ghost, and in much full assurance: the word hath a double and a treble emphasis, assurance, full assurance, and much full assurance: such are the teachings of the Holy Ghost. Common teaching may convince to silence, a man cannot tell how to gainsay or contradict, but the understanding may remain doubtful still: there is that which the Schools call suspence or hesitancy in the understanding; there is not a full and clear assent to the understanding to the truths propounded: but a man remains, in the Apostles Language, a double-minded man; or as the word signifieth, a double-soul'd man; duplex animo, a man of a double, or doubtful, or divided spirit, floating between different opinions; one soul (as it were) believeth this way, and another soul believeth that way; one while he believeth*

1 Theſ. i. 5.

Ἐν πολλῇ  
εὐφορίᾳ  
πολλῇ.

Formido  
oppositi.

Ἀνὴρ δι-  
ψυχος.

believeth there is a God, and anon the fool saith in his heart, there is no God; sometimes he calls sin evil; and anon again he thinks it good. He believeth, and he believeth not; sometimes what he heareth from the word is *truth of God*, sometimes he thinks again it is but an *invention of man*, there *may* (possibly) be some *mistake* in it: But now the *teachings of God* set a man beyond all those *fluctuations* and *unsettledness* in judgement: there is that which the Apostle calls *the riches of the full assurance of understanding to the acknowledgement of the Mystery of God*: Assurance of principles, even when the soul may possibly want the assurance of application.

Col. 2. 2.

A third property of divine teaching, *It is an experimental teaching*. The soul can speak *experimentally* of the truths it knows, *it is good for me*, saith David, *that I have been assisted*; why, but may not any man say as much as *that*? yes, few men there are but have the *Notion* in their heads, and in their lips: I but mark I pray, the *Psalmist* speaks *experimentally*

3d. Property, experimental.

Ps. 119. 71.

In the end  
of the  
verse.

mentally to the point, and doth in-  
stance the good which he had gained  
by affliction; *I have learned thy*  
*Statutes.* He had learned more ac-  
quaintance with the word, more de-  
light in the word, more conformity  
to the word. He knew it more, and  
loved it better, and was more trans-  
formed into the nature of it, then  
ever &c. So Psal. 116. 6. *The Lord*  
*preserveth the simple, i. e. God*  
*stands by his upright hearted ones to*  
*secure them from violence; a good*  
*notion; but any man may have it in*  
*the proposition; I but David hath it*  
*in the experience, I was brought*  
*low and he helped me; my faith was*  
*brought low, and my comfort was*  
*brought low, and my resolutions*  
*were brought low, my feet had wel-*  
*nigh slipt. Psal. 73. 2. but God help-*  
*my faith, revived my comfort,*  
*strengthened my resolutions, and sta-*  
*blisht my feet: thou hast holden me*  
*by my right hand, vers. 23. Thus St.*  
*Paul, I know whom I have believe-*  
*ed, &c. I have experienc't his faith-*  
*fulness and his All-sufficiency: I*  
*dare trust my All with him. I am*  
*sure,*

2 Tim. I.  
12.



sure, he will keep it safe to that day. And thus they that are taught of God in affliction can speak experimentally, in one degree or other, of the gains and priviledges of a suffering condition: they can speak experimentally of Communion with God, though I walk through the valley of Psal. 23. 4: the shadow of death, I will fear no evil; why? for thou art with me: I have had comfortable experience of thy upholding, counselling, comforting presence with me in my deepest desolutions: so of other fruits of affliction, this I had, Psal. 119. 56. this I have got by my sufferings; I bless God I have learned more patience, humility, self-denial, &c. to be more sensible of my Brethrens sufferings, to sit looser to the World, to minde duty, and to trust safety with God, to prepare for death, and to provide for eternity, one way or other it is good for me; I could not have been without this affliction, &c.

Common knowledge rests in generals, and lieth more in propositions than in application; but they that are taught of God can say, as we have heard,

heard, so have we SEEN; they can go along with every truth, and say, *It is so*, I have experienc'd this Word upon mine own heart, they can set their seal, that God is true.

4 Property,  
Powerful.

4. Divine Covenant-teaching is a powerful teaching : After a man hath got many truths into the understanding, the main work is yet to do, and that is to bring down holy truths to action, to draw forth divine principles into practice : a natural man may know much, he may have an heap of truths in his understanding; but they all lie strengthless in the brain, he hath no power to live the truths he knows. Covenant-teachings convey strength as well as light, and do what they teach. The Lord spake to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, say ye not a confederacy to them who say a confederacy, neither fear ye their fear, nor be afraid; sanctifie the Lord of Hosts himself, &c. It is a most sweet and comfortable Scripture, and that in two respects. 1. In respect of what

it *implieth*. 2. In respect of what it  
*expresseth*. First, it *implieth* thus much, *sc.* that even the Holy Pro-  
 phet himself had no small combate  
 and *conflict* within himself what to  
 do in such a juncture of time as that  
 was, when it was told the house of  
 David, saying, Syria is confederate  
 with Ephraim : that is, that both  
 those Kingdoms had made a League  
 together, and were now upon their  
 march with their combined forces,  
 to make War against the House of  
 David : it was sad news, and the  
 text saith, *The heart of Ahaz, and*  
*the heart of the people was moved, as*  
*the Trees of the Wood are moved*  
*with the wind, i. e.* They were ter-  
 ribly afraid, even ready to die for  
 fear, and in that fear abundance of  
 the people fell off to the enemy, and  
 engaged with them ; as it is in-  
 timated, *They refuse the waters*  
*of Shiloh that go softly, i. e.* they  
 took upon the forces of Jerusalem  
 poor and inconsiderable, no wayes  
 able to oppose and engage so potent  
 an adversary as came against them ;  
 and so deserted their own party, and  
 rejoyced

1. A Con-  
 flict im-  
 plied.

Chap 7. 2.

Verse 2:

Chap. 8. 6.

*Cum suam  
paucitatem  
& tenuita-  
tem intue-  
bantur tre-  
pidabant,  
&c. & pu-  
tabant se  
tutissimos  
fore si tam  
potens ipsis  
Rex con-  
gisset, quam  
Israelitis.  
Calv. in  
loc.*

The se-  
cond thing  
the com-  
fort ex-  
prest.

rejoyced in *Rezin* and *Remaliab*  
Son: they rejoyced in them, i. e. to  
cover their defection from their true  
Sovereign, they cryed up the invaders  
as their best friends, who came to  
rescue them from the tyranny and  
oppression of *Ahaz*. And it seems the  
Prophet *Isaiah* himself was surprized  
with fear too, for a time, and began  
to dispute the matter within himself  
whether it were not best for him, to  
strike in with the stronger side, and  
to engage in the confederacy with  
those two Princes as the multitude  
did; there wanting not, probably  
fair and specious pretences to justify  
that defection: It seems, I say, that  
the Prophet had a fore temptation  
upon his spirit about this matter, and  
was even ready to determine the  
question on the affirmative, till God  
came in and instructed him, &c.  
And that is the second thing; the  
comfort exprest in these words: while  
the Prophet was thus conflicting  
and fluctuating in his own thoughts  
God came in, and by strength of  
hand rebuked his Fears, silenced his  
Objections, quieted his spirit, deter-  
mine

mined the dispute, and instructed him what course to take, which was not to comply, but to believe, to study duty, and leave safety with God; fear not their fear, nor be afraid, sanctify the Lord of Hosts himself, &c. Power went forth with instruction, taught him what to do, and enabled him to do what it taught. Blessed be God, who hath an Hand to teach his people with, as well as a mouth; an Hand of power, as well as a mouth of instruction: had it not been for this, the Prophet himself had been certainly carried down the torrent of that apostacy, as well as others.

Isa. 8. 13.

And there is caution in this instance as well as comfort, in reference to our selves, and our Brethren; and that is, in case of surprize by some sudden gusts of fear and temptation, not rashly to judge our selves, or our Brethren; but wisely and calmly to consider, it is no other temptation than what is common to man, yea to the best of men: Job, and David, and Jeremiah, and Habbakkuk, and Peter, and here Isaiah, were all nonplust,

Caution  
against  
rash judg-  
ing our  
Brethren,  
and our  
selves.

1 Cor.  
10. 13.

nonplust, and staggerd for a time, and  
 recovered only by a powerful word  
 from Heaven; and therefore in such  
 cases, it becomes Christians to pity  
 rather than to insult; and to study  
 to heal, rather than to reject: con-  
 sidering themselves lest they also be  
 tempted. This is the priviledge of  
 the Children of promise, strength  
 goeth out from the Covenant with  
 instruction, the Lord who commandeth  
 eth light to shine out of darkness  
 hath shined into our hearts: q. d. ro  
 God hath taught us by such a word  
 as that whereby he made the world  
 a creating word, a word that giveth  
 strength as well as Counsel. And the  
 teaching it is which the Prophet David  
 vid so frequently importuneth in his  
 prayers, Ps. 119. 33. cum 35. Teach  
 me O Lord the way of thy Statutes  
 make me to GO in the paths of thy  
 Commandments; Ps. 143. 10. Teach  
 me to do thy Will; mark that, not  
 only teach me the way, but teach me  
 to go; not only teach me thy will  
 but teach me to do thy will. Common  
 teaching may teach an Hypocrite the  
 way, but saving teaching only teacheth

the soul to go in that way : an un-  
 regenerate man may know the Will  
 of God; but he knoweth not, how  
 to do that Will. *The joy of the Lord* Nchem. 8.  
*is our strength.* This is the fourth 10.  
 property.

A fifth property; *The Teachings* 5 Proper-  
 of God are sweet and pleasant teach- ty, Sweet.  
 ing. Psal 119. 102. Thou hast Psal. 119.  
 taught me; what followeth? How 102.

are thy words unto my taste?

More sweet then hony unto my mouth:

rolled the Word and Promises as

under his tongue, and sucked

thence more sweetness then

honey did from his hony-comb.

He said, he would not live in

Paradise, if he must live without the

Word; but with the Word, saith

I could live in Hell it self. When

Christ puts in his teaching-hand by

the hole of the door to teach the

heart, his fingers drop sweet smelling

upon the handles of the

door: The Teachings of Christ

will be a sweet remembrance of him-

behind them; We will remem-

ber thy Love more then wine; As

people when they are drunk with

wine

cum verbo  
 etiam in  
 inferno fa-  
 cile est vi-  
 vere, Luth,  
 Tom. 4.  
 oper. lat.

Cant. 5 5.

Cant. 1. 4.



wine, wherein is *excess*, are apt  
*sing* and *hollow*; so those that  
 filled with the *Spirit*, cannot but  
 sult and triumph in the *wonder*  
*things* which they taste and see  
 the Word. There cannot be  
 much *spiritual* joy in divine *Tea*  
*ing*, because the *Spirit* doth accom  
 pany the *Truths*, and so erradi  
 them with his own beauty and glori  
 the light of the knowledge of  
 glory of God in the face of Chri  
 that they do not only affect, b  
 ravish the heart; *Thy Word* is p  
 therefore thy servant loveth it. T  
 Prophet saw a *beam* of divine ex  
 lency sitting upon the Word, a  
 and that did happily *ensnare* his So  
 Truth is *burdensome* to unsound spiri  
 because *convincing*; and they labo  
 to extinguish that life which distu  
 eth their quiet; *They hold the tr*  
*in unrighteousness*; Gr. they  
 prison the Truth, and will not  
 fer it to do its office; But save  
 Teaching is *sweet* and *delight*  
 because it is suitable to the *renew*  
*part*; to which it comes in with fre  
*succours*, to relieve and fortifie  
 again

Psal. 119.  
 140.

Sunt scrip-  
 turae tuae  
 Deliciae  
 meae. Aug.

Rom. 1. 18  
 Καὶ ὅτι  
 τῶν, it  
 signifies  
 forcibly &  
 unjustly to  
 withhold.

against the assaults of opposite cor-  
 ruption: I say, it is always sweet in  
 respect, but never more sweet  
 in affliction; the bitterness of  
 adversity giving a more delicate rel-  
 ish unto the Word, by healing the  
 tempers of the spiritual palate:  
 and then the Soul cryeth out with  
 Jeremy in the prison, *Thy Words*  
*are sound, and I did eat them, and*  
*thy Word was unto me the joy and*  
*rejoycing of my heart, Jerem.*  
 16.

And lastly, Divine Teaching 6 Property  
 an abiding Teaching: The anoint- ty, Abi-  
 ing which ye have received of him ding.  
 abideth in you: 1 Joh. 2. 27. No-  
 tional knowledge, where it is no  
 thing, is flitting and inconsistent, and  
 leaveth the Soul dubious and uncer-  
 tain. Observe how the Apostle S.  
 Paul expresth it, speaking of the  
 notional hearer, *He beholdeth* Jam. i. 24.  
*himself, and goeth his way, and*  
*his way forgetteth what man he*  
*is: Observe, he doth not only*  
*forget what he heard, but he forgets*  
*that he was: The glass, whether*  
*of Joy or Affliction, discovered to*  
 him

him his *spots*, shewed him his  
 his *covetousness*, the *impurity*  
*heart* and *life*, &c. but he goeth  
 and forgetteth what manner he  
 he forgets the *Word*, he forgets  
*Rod*, and what both *Word* and  
*discovered* to him, together with  
*resolutions* and *promises* made  
 God in both. A godly man  
 forget the *Word* (a gracious  
 may have a bad memory) but he  
 not so easily forget *himself*, he  
 not forget his *spots*, and that  
 him in continual work, to wash  
 PURGE *himself* from all filth  
 of *flesh* and *spirit*: Remember

- Lam. 3: 20. mine affliction and my misery,  
 wormwood and the gall: My  
 bath them STILL IN REME  
 BRANCE, and is humbled in  
 The double-minded man is unstable  
 in all his ways. Humane Teach  
 begets at best, but opinion, not faith  
 the Word implyeth one that is  
 stracted and divided in his thought  
 floating betwixt two contrary  
 nions: There be notions contradi  
 ing notions, and principles fight  
 against principles; and such know

is not abiding knowledge : this  
 steadiness in principles produceth  
 stability in practice ; if a man be  
 well-minded in his principles, he  
 will be unstable in all his ways :  
 they are so constant in the professi-  
 on of any truth, as they that are ful-  
 ly convinced and assured of it : none  
 is able in their conversation, as they  
 are rooted and stablished in  
 the present Truth : This is the effect  
 of Gods Teaching, it keeps the  
 mind steady, and the heart

Teach me, O Lord, the way of thy  
 statutes, and I will keep it unto the  
 end : He dares promise Perseve-  
 rance, if God will undertake In-  
 struction : and accordingly he made  
 his promise, upon this very  
 point ; I have not departed from  
 thy judgements, for thou hast taught  
 me to Observe it ; He doth not say,  
 I will keep thy Statutes ; but he  
 says, and that many years after, I  
 have kept thy Statutes. Many will  
 say in their affliction, I will keep thy  
 statutes ; promise fair, if God  
 will but deliver them : but how  
 few

Ps. 119:33

few can say with David, I have kept, I have not departed from thy judgments! Of old time, saith God, I have broken thy yoke, and broken thy bonds, and thou saidst, I will not transgress; when upon every high hill, and under every green tree thou wanderest, playing the harlot, Good words in trouble, poor performance out of trouble, no sooner out of affliction, but they fall again to their old trade of spiritual Adultery against God; sooner their old hearts and their old temptations meet, but they close and embrace one another; they stand aside like a broken bow; I, David was taught of God, therefore he is as careful to make good his vows, as to make good vows; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. The after part of Davids life was much more severe and exact than the former; I have not departed from thy judgments, for thou hast taught me.

These are the properties of

Teachings : but lest I should lay  
 bare before the *blind*, and make the  
 heart *sad* which God would not have  
 made *sad* ; I must of necessity lay in a  
 few brief *Cautions*.

when	( 1. Inwardly.	} It is <i>cautions</i> .
say	2. Clearly.	
od	3. Experimentally.	
ch-	4. Powerfully.	
ab	5. Sweetly.	
th	6. Abidingly.	stood :

First, As if God taught *All at first*, 1. God  
 either *All Truth*, or *All of any* teacheth  
 not all at  
 first.  
 : God doth not teach all his  
 sons at the first entrance into the  
 school of Affliction ; at least not usu-  
 ally, (for we dare not limit God ;)  
 the fruit of Affliction is not gather-  
 ed presently ; *No chastening for the*  
*present seemeth joyous, but grievous,* Heb. 12. 11  
*wherefore afterwards it yieldeth*  
*peaceable fruits of righteousness*  
*unto them which are exercised*  
*thereby.* Teaching is the fruit of af-  
 fliction, and Fruit is not gathered  
 presently ; it must have a ripening  
 time ; And therefore O thou discou-  
 rag'd Soul, say not God doth not  
 teach thee at all, if he do not teach  
 thee

- Ps. 119. thee all at once; *The entrance of*  
 130. *Word giveth light*; God lets in light  
 by degrees; Usually God teacheth  
 children, as we teach ours, *now a little*  
 Isa. 28. 10. *and then a little*; somewhat *this week*  
 and more *next week*; somewhat *this*  
*this affliction*, and more by the  
 affliction, and more by a *third*;  
 It is not to be despised if God discover  
 to the Soul the *need of Divine Teaching*.  
*ing*, and engage the heart in holy  
 fires, and longings after it; so that  
 the afflicted Soul can say in sincerity  
*My Soul breaketh for the longing*  
 Ps. 119 20. *it hath unto thy judgements* at  
*times.*

2 Caution,  
 nor all a-  
 like.

Secondly, When we say, that God  
 teacheth whom he chasteneth, *teaching*  
 teacheth them thus and thus; *in*  
 not to be understood as if he taught  
*All alike*; God hath several *For*  
 in the School of *Affliction*, as well  
 in the School of the *Word*; There  
*Fathers* for experience, young  
 1 Joh. 2. 12 for strength, and babes for the  
 and being of Grace. And therefore  
 if God have not taught thee so much  
 as another, say not (here again)  
 hath not taught me at all; As



differeth from another in glory,  
 also is the School of Christ; it is  
 grace thou art a Star, though  
 thou art not a Star of the first or se-  
 cond magnitude; that God hath let  
 some Divine light, though not so  
 much light as another may possibly  
 have; that thou art in Gods School,  
 though it may be not in the highest  
 room. In point of holy emulation  
 should look at the degrees of  
 holiness; but in point of thankfulness  
 and comfort we should look at the  
 grace and being of Grace.

Thirdly, When we say, that God  
 teacheth powerfully and abidingly, it  
 is not to be understood as if these  
 things did put the Soul into an im-  
 mutable evenness of Spirit, or freed  
 from all insurrections and distur-  
 bances from opposite corruption;  
 well a frame of Soul is onely the pri-  
 mer degree of the glorified estate, where-  
 in we shall see God face to face, and  
 in immutability it self to all eter-  
 nity. Here the Church hath its full  
 and its wains. David had his sink-  
 ing, and Job his impatient fits; we  
 have heard of the patience of Job, yet

3 Caution,  
 Divine  
 Teaching  
 doth put  
 the Soul  
 into an  
 unchang-  
 able estate.

Jam. 5. 11.

and of his impatience too; moved, but not removed; taught of God may be, but not removed; fall they may, but not fall away; fearfully, but not finally; terribly, but not totally.

But these things are unseperable

### Covenant-Teaching.

What is  
unsepara-  
ble to di-  
vine tea-  
ching.

1. Sense of  
corruption.  
Rom. 7. 23

First, The Soul is thereby made sensible of the least stirrings and whisperings of corruption; I find a law in my members warring against the law of my mind; Others have it, but they do not not finde it, they are not sensible of the law in their members,

2. They  
are dis-  
pleased  
with them-  
selves.

Secondly, They are exceedingly displeased with the oppositon they find in their natures against the Teaching of God; and do rise up in indignation against all that contradiction which is in the unregenerate part, in what kinde soever; *Why art thou cast down, O my Soul? and why art thou so disquiet within me? Is there cause for this despondency? is this done like a David, like a man after Gods heart? Is this the fruit of all the experiences of Gods Faithfulness and All-sufficiency? And so in other words doth the Soul chide down distemper*

and uncomly workings of Spirit; the  
 is full of displicency against it  
 so foolish was I, and ignorant,  
 a beast before thee; it cannot finde  
 words bad enough to give it self.

Thirdly, And if that will not do,  
 when they go to God in Prayer, and  
 read their temptations before the  
 Word: *O my God, my Soul is cast  
 down within me: When they cannot  
 the storm, and still the tempests  
 at their own word, then (with the  
 not disciples in the Ship) they go and  
 taken Christ, and desire him by his  
 eding Word to rebuke them, that  
 there may be a calm; They go and  
 bring out their distempers, and pray  
 their hearts into a better frame; as  
 when it was said of Luther, that when  
 found distempers upon his Spirit,  
 would never give over praying, till  
 he had pray'd his heart into that frame  
 he could pray'd for.*

Fourthly, By virtue of the Teach-  
 ings of God they are enabled to main-  
 tain opposition against all that opposi-  
 tion which they find in their own  
 hearts; As the Flesh lusteth against  
 the Spirit, so the Spirit lusteth against

Pf. 73 22

3. They  
 pray down  
 temptati-  
 on.

Psa. 46. 6.

*Vir iste pa-  
 tuit quid  
 voluit.*

4. Main-  
 tai opposition  
 against op-  
 position.  
 Gal. 5. 17.

*Caro concupiscit ad  
versus spi-  
ritum si non  
& spiritus  
adversus  
carnem fa-  
ciunt adul-  
terium.  
Aug.*

*the Flesh; i. e. the spiritual regene-  
rate part doth as naturally rise up and  
make war against the Flesh, and fleshly  
motions, as the Flesh doth against  
the Teachings of God in the spiritual  
part; Opposition is not maintained  
only by precept and rules, and an ec-  
clesiastical policy, but naturally, and by  
virtue of an inward antipathy; The  
Spirit lusteth; The spiritual opposi-  
tion is as suitable and agreeable to the  
new Nature, as the sinful opposition  
is to the old nature. Hence is the  
of a Believer call'd a wrestling, a war-  
fare, Eph. 6. 12.*

And Fifthly, Not only so, but by  
the help of *Divine Teaching* the Soul  
gets ground of that *fleshy opposition*  
wherewith it is molested, by degrees.  
*In the day when I cried, thou answeredst  
me; and strengthenedst me with  
strength in my Soul; Prayer brought  
in God, and God brought in strength  
whereby he got ground of his distem-  
pers; and though all was not done  
first, yet his comfort was, all should  
be done in Gods time, Ver. 8. The Lord  
will perfect that which concerneth me.  
I am not perfect, but I shall be per-  
fected.*

Pi. 13. 2.

tested; He that hath begun a good work, will perform it till the day of Phil. 1.6.  
Jesus Christ.

Sixthly, Though the Soul be not always the same for temper and acting, yet it is always the same for purpose and design, Then shall I not be ashamed, when I have respect unto all thy Commandments: Though he could not keep all, he could respect all the Commandments of God. My Soul presseth hard after God, Crouds of Psal. 63.8.  
opposition intercepted and disturbed his sweet and constant Communion with God sometimes; But he brake through that croud by main strength to recover Gods presence again; My Soul presseth hard after thee; and Paul is pressing after perfection when Phil. 3.12;  
he could not overtake it. 13.

Seventhly and lastly, The Soul hath not always (possibly) the same relish and taste of divine truths and ordinances, but it hath the some estimation; it keeps up high appreciating thoughts of spiritual things, and when it cannot relish them, yet even then it doth hunger after them.

Psal. 119. *My Soul breaketh for the longings*  
20. *it hath unto thy judgments AT ALL*

Mat. 5. 6. *TIMES. And the promise, is made*  
*to hunger, &c.*

And yet even in reference to these dispositions, which I call inseparable concomitants to Saving Teaching, I must add this one *Caution* in close of all, namely,

*That allowance be made in case of*  
*Desertion; A child of God, for cau-*  
*ses which here we cannot stand to*  
*mention, may be cast into so deep a*  
*state of desertion (for a time) that*  
*he may (as the Apostle speaks) for-*  
2 Pet. 2. 9 *get that he was purged from his old*  
1sa. 50. 10. *sins; A child of Light may walk in*  
*Darkness. And though there be no*  
*such deliquium gratiae. no such swoon*  
*in the new-man, wherein both habits*  
*and acts do cease, yet they may be*  
*stupidified by the impressions of the*  
*present Temptation, as the poor Soul*  
*shall be sensible of neither, but re-*  
*duc'd as it were into such a state, as*  
*when Grace was but an embryo in the*  
*womb; that spiritual life shall be*  
*tantum non extinguit; there may be*  
*life, but no sense of that life.*

*Vivit &*  
*est vita,*  
*nescius ipse*  
*sua.*

More

More might be added, but I am sensible how this Discourse swells beyond the proportion I intended, and therefore must hasten. Thus much therefore for the second thing propounded in the Doctrinal part, the *causes and properties of Divine Teaching*. I come now to

The third thing propounded, viz. to 3 Things;  
 inquire *How affliction lieth in order to* How affliction lieth  
*instruction?* what tendency *Chastise-* tion lieth  
*ment hath to promote the Teachings of* in order to  
*God in the soul?* what use God makes divine  
*Correction to this end?* teaching.

For it may possibly be demanded, *Quest.*  
 Might not God as well teach his people by Sin, as by affliction?

He might, and doth; whence that *Ans.*  
 words of *Augustin* upon *Rom. 8. 28.*

*All things work together for good to them that love God.* ] even sin it self; *Aug. etiam peccatum ipsum,*  
 and in as much as he saith, *All things,*  
 it is evident he excepteth nothing, that  
 do not co-operate for good to the  
 called according to Gods purpose; All  
 things do work, but all things do not  
 work alike. Sin works for good,  
 it is by absolute Omnipotence, by  
 the Prerogative; for Sin is properly



*Melius ju-  
dicavit  
Deus, et  
malis bene  
facere  
quam nulla  
mala per-  
mittere.  
Aug.*

the Devils creature, and in its own natural tendencie works meerly to destruction; no thank to Sin that any good comes of it; God beats Satan with his own weapons. But affliction is an evil of Gods making, as Amos 3. 6. and he hath so tempe'd the nature of it, and doth so ingredient it by his divine skill, that there is some fitness and disposition in it to serve and promote his own gracious designs in the children of Promise. It is true, there is need of an arm of Omnipotence to make Chastisement to have a saving influence upon the heart; and so there doth also even in the Word itself; and divine Ordinances; they do not save *ex opere operato*, by an intrinsic virtue, or power of their own; but yet there is a passive fitness in them to serve Omnipotence for divine and saving ends; a fitness of instrumentality; as there is in a Saw to cut, and in a Wedge to cleave, &c. The Instrument can do nothing alone but there is a fitness in it to serve the hand of the work-man. And thus it is, in a proportion, with affliction. It is true, there is not so immediate

Heb. 4. 12.

The Word of God is quick and powerful, sharper than a two-edged Sword,

and direct a tendency in the *Rod*, as there is in the *Word*, to teach and instruct the children of God; yet there is in *Chastisement* a subserviency to prepare the heart of man, and to put it into a better disposition to close with divine Teaching, then naturally it is capable of. The hot Furnace is Christs work-house, the most excellent Vessels of Honour are formed therein; Manasseh, Paul, the Jaylor, were all chosen in this Fire; as God saith, *I have chosen thee in the Furnace of affliction*, *Isai. 48. 10*. Grace works in a powerful, yet in a moral way. God speaks when we are most apt to hear; congruously yet forcibly, by a fit accommodation of circumstances, which you may discover in these Four Particulars.

First, *By Correction God taketh down the pride of mans heart*; there is not a greater obstruction to saving knowledge than *Pride* and *self-opinion*, whereby man either thinks he knoweth enough, or, that not worth the learning which God teacheth, therefore it is proclaimed before the Word, *Hear and give ear, BE not proud,*  
for

The fruit of correction in order to divine teaching. It taketh down pride of heart

- for the Lord hath spoken, Jer. 13. 15. In divine matters, as well as humane, *only by Pride cometh contention.* It is *Pride* which raiseth Objections against the Word, and disputeth the commands when it should obey them.
- Pr. 13. 10. Jer. 43. 2. The proud men in Jeremiah, when they could elude the the Message of God by his Prophet no longer, do at length stiffen into down right Rebellion. First, they shift, *Thou speakest falsely, &c.* and then they resolve, *As for the Word thou hast spoken to us in the Name of the Lord, we will not hearken unto thee, &c.* q. d. be it Baruch, or be it God, we will have none of it: but we will certainly do whatsoever goeth forth our own mouth, &c. Such a Master-piece of obduration is the heart of man, that it stands like a Mountain before the Word, and cannot be moved, till God come with his Instruments of affliction, and digging down those Mountains (as it is proclaimed before the Gospel, Luk. 3. 5.) casteth them in a level, and then God may stand, as it were, upon even ground, and talk with man. This pride of heart speaketh loud in the

the wicked, and *whispereth* too audibly even in the godly; it is a folly *round up* even in the hearts of Gods children, till the Rod of Correction *driveth it out*; and the stomach broken, the poor bleeding wretch cry out, Lord, what wilt thou have of me to do?

Secondly, *Affliction is Gods forge* 2 It soft-  
 wherein he softens the iron heart: eneth the  
 there is no dealing with the Iron heart.  
 As while it remaineth in its own native  
 hardness and hardness; put it into the  
 fire, make it red-hot there, and you  
 may stamp upon it any figure or im-  
 pression you please: *God maketh my* Job 23.16.  
 heart soft, saith Job: melted vessels  
 are *impressive* to any form. So it is  
 with the heart of man; naturally it is  
 colder and harder then the northern  
 man; and that native induration is  
 much increas'd by prosperity, and the  
 absence of God towards sinners: the  
 iron sinew will rather *break* then  
 bend: It is the hot furnace only  
 which can make it operable and im-  
 pressive to Gods Counsels: which  
 purpose therefore God resolveth on;  
 will melt them and try them, Jer. 9.7.  
 and

and sometimes God is forced to make the furnace *seven times hotter* to work out that dross which render men so *unformable* to the Ministry of the Word, while God sends his Prophets, rising up early, and sending them; and yet they will not encline their ear, but harden their neck against divine Instruction.

When the *earthly heart* of a man is so dried and hardened by a long *shine* of prosperity, that the plough of the spiritual Husbandman cannot enter, God doth soften it with *showrs* of adversity, maketh it capable of the *immortal seed*, and *blesseth the springing thereof*: The seed falleth upon *stony ground*, till God turn the stone into an heart of *flesh*.

3. It maketh man attentive to God.

Thirdly, By Chastisement man is made more attentive unto God; in prosperity the world makes such noise in a mans ears, that God cannot be heard, He speaks indeed once and twice, again and again, very often yet man perceiveth it not; he is busie in the crowd of worldly affairs that God is not heeded. In the god themselves there is much *unfelted*

s and giddiness of mind ; naturally  
 thoughts are *vain* and *scattered*,  
 the Spirit *slippery* and *inconsistent*,  
 which is a great impediment to our  
 clear and full comprehensions of Spi-  
 ritual things : And therefore God is  
 forc'd to deal with man as a Father  
 with his Child playing in the Market-  
 place, and will not hear or mind his  
 others call, he comes and takes him  
 out of the noise of the tumult, car-  
 ries him into his Counting-house,  
 lays him upon his *knee* with the *rod*  
 in his hand, and then the Father can  
 be heard : So doth God, I say, with  
 his children ; *He openeth their ears*, Verse 6.  
*He uncovereth their ears*, which  
 the World had stopped, and then in-  
 struction will enter. When *Joab* would  
 not come to *Absalom*, he sets his  
 field on fire, 2 Sam. 14 30. And  
 as after neglects God brings us to  
 near with him by *affliction* : God  
 as it were, *Come, let us reason*  
*together* ; and the Soul eccho's back  
 again, *Speak Lord for thy Servant*  
*heareth* : and when the Soul is thus  
 bent unto God, He cometh and seal-  
 eth Instruction by his Spirit.

Fourthly,

4 Affliction is an Eye-salve.

Fourthly, and lastly, *Affliction is an eye-salve*, whereby God opened the eye of the Soul to see the need and excellency of divine Teaching, by the discovery of its own brutish ignorance of God, and of his ways, under all divine Administrations; as Ephraim once bemoaned himself to the Lord, *I have been as a Bullock unaccustomed to the Yoke*: the prophet David will English it, *So foolish was I, and ignorant, and like a Beast before thee*: And by means of this discovery God draws out the heart into humble & holy supplication for Divine Teaching; *That which I see not, teach thou me; and if I have done iniquity, I will do no more*: When or how cometh the Sinner thus to put in for instruction? why, Ver. 31. *I have borne chastisement*: Correction discovered the need of Instruction; *That which I see not, teach thou me*: And thus Ephraim, *Thou hast chastised me, and I was chastised*; but blows alone will not do it: therefore it follows, *Turn thou me, and I shall be turned*; though Chastisement alone could not turn Ephraim, yet it made him see an absolute necessity



necessity of *Divine power* to his conversion, less than *Omnipotence* would serve the turn.

And when God hath brought the heart once into this frame, *sc.* to see, and be affected with the sense of its own ignorance & impotency, and to lie in the dust at Gods feet, humbly importuning an effectual teaching from Heaven; if God should withhold it, he should fail not his promise, but his own counsel and project; reference to which *God cannot lie*;

when he hath prepared the heart to hear, *He will cause his ear to hear,*

Pla. 10. 17

when God hath engaged the heart in his desires of saving Instruction, it is his Mercy only in God, but faithless, to satisfy the desire of his own Creation: *Good and Upright is the Lord, and therefore he will teach Sinners in the way.*

Pla. 25. 8.

Thus much for the third Particular thing propounded for the opening of the Doctrine: I come now

The Fourth and last, *sc.* The Grounds and Demonstrations of the, Of which in a few words, and

Grounds or Demonstrations of the point.

1. The  
Lessons  
which God  
teacheth  
are so ma-  
ny Bless-  
ednesses.

and then I shall come to the Use and Application.

It must needs be a blessed thing when Correction and Instruction meet, if we consider,

First, *The Lessons themselves which God teacheth his Ephraim in the School of affliction: ex. gr.*

Ps. 41. 1, 2.

Is it not a blessed thing to be taught how to compassionate them that are in a suffering condition? yea, saith the Psalmist, *Blessed is he that considereth the poor, the Lord will deliver him in time of trouble, the Lord will preserve him, and he shall be blessed on earth, &c. he is blessed, and he shall be blessed, not in heaven only but upon earth also; and that with*

Vers. 2, 3.

*a multiplied blessing: see a trove follows: Thou wilt not deliver him unto the will of his enemies; the Lord will strengthen him upon his bed of his languishing; thou wilt make all his bed in his sickness. Oh the blessedness of a compassionate heart towards afflicted ones! how easie must that bed be which God teacheth? And, 2ly, is it not a blessed*

e and thing to know how to value our  
 ibly comforts without doating  
 them? to be thankful and yet  
 to surfeit? *blessed is he that fea-*  
*reth always, i. e. that feareth a snare*  
*all his earthly contentments:*  
 And, 3ly, if it be a blessedness to be  
 conformed to Jesus Christ, then  
 self-denial is a lesson which  
 will make one blessed; *If any man* Mat. 5. 3. 5  
*will be my disciple, let him deny him-*  
*self and follow me, saith our Saviour*  
*Mat. 16. 24.* And, 4ly, *Blessed*  
*are the poor in Spirit, for theirs is*  
*the Kingdom of heaven, and blessed*  
*are the meek for they shall inherit*  
*the earth; if heaven and earth can*  
*make one blessed, then Humility is a*  
*wonderful Lesson.* And so it is, 5ly,  
 to have our hearts discovered to  
 our selves; corruption is matter of  
 humiliation, but sight and sense of  
 corruption is matter of comfort and  
 joycing; it is a miserable thing in-  
 desired to be poor and not to see ones po-  
 verty, *Thou saidst thou art rich, but*  
*knowest not that thou art poor and mi-* R. v. 3. 17.  
*derable; but happy is that man to*  
*whom the Lord first discovers the hid-*  
 den

den corruption of his heart; and the  
 teacheth him to mourn over it; *bl*  
 Mat. 5. 4. *ed are they that mourn for they shall*  
*comforted.* 6ly, A man is never in a hap-  
 pier condition, then when his heart  
 in a praying frame; it is a mercy with  
 a note of observation; *Behold*  
 Acts 9. 11. *prayer;* a man is never miserable but  
 when he cannot pray. And, 7ly, who  
 think ye of the *Word*? surely he is  
 blessed man that by affliction  
 brought acquainted with his *Bible*  
 which is nothing else but a treasure  
 and *Magazeen of blessings*; *blessed*  
*is the man whom thou chastisest;*  
*Lord, and teachest him out of the*  
*Law*; it is your text, and the first  
 Psalm is your comment, - *His delight*  
*is in the Law of the Lord, and in his*  
*Law doth he meditate day and night*  
 ver. 2. And blessed are they whom the  
 Lord teacheth to clear out their evidences  
 for heaven, to give all diligence  
 2Pet. 1. 10, *make their calling and election sure,*  
 11. *so an abundant entrance shall be ad-*  
*nistrated unto them into the everlasting*  
*Kingdom of our Lord and Saviour*  
*Jesus Christ*; when others shall but  
 creep to heaven as it were upon a  
 four

they shall ride as in a triumphant  
 chariot into the gates of the New Je-  
 rusalem. 9ly, Blessed are they,  
 who weep over their grievings of  
 heart and Spirit, for God shall wipe off  
 with those tears from their eyes; and He  
 will comfort them whom they have  
 believed. And, 10ly, what is the  
 blessedness of heaven it self, but Com-  
 munion with God! 11ly, The ex-  
 ercise of Grace. 12ly, The Life  
 Faith. 13ly, Trust in God that  
 raises the dead, and calls things which  
 were not as though they were. 14ly,  
 the clearer discovery of Gods Excellen-  
 cy; what are these but heaven  
 begun on this side heaven, glory John 17.3.  
 glorified! This is life eternal to  
 live in thee; our Saviour saith not,  
 shall be life eternall, but it is; eter-  
 nall life is begun already where these  
 things be. In the fifteenth, and six-  
 teenth place, to be taught the Duties  
 and Priviledges of a suffering con-  
 fession, is a blessed Teaching, for  
 whereby the soul is enabled to taste  
 and see what is good and sweet in  
 every affliction, and is set above all  
 which is grievous and intoler-  
 able

Luk. 10. 42. able to Nature ; for this can we faint not, &c. 17ly, *unum necessarium*, the one thing necessary, must necessarily be a blessed thing ; It is, saith our Saviour, the better part which shall not be taken away. 18ly, The Act of Time-Redemption ; is a blessing, not less then an evidence of Soul-Redemption ; if ye compare the first Epistle of Peter, Chap. vers. 17. and 18. together. 19ly, As Saint Paul, and he will tell you, that the knowledge of the sufferings of Jesus Christ is an excellent knowledge in comparison of which all other things are loss and dung, Phil. 8, 9, 10. And lastly, To long for Heaven, is the very first fruits of Heaven ; the evidence and seal of our conjunction in the CONTRACT with Jesus Christ.

Rev. 22. 17. *The Spirit and the BRIDE say Come Lord Jesus.* Behold Christians to be taught of God when chastised by him, is a Blessedness compounded of twenty several precious ingredients ; At least if ye will take in.

*Eruditur ad beatitudinem.*  
Greg.  
Moral.

The Nature and properties of divine Teaching ; which may make  
second

- and Demon-  
 on ; that  
 say, to be  
 at all these;
- 1. Inwardly.
  - 2. Clearly.
  - 3. Experimentally.
  - 4. Powerfully.
  - 5. Sweetly.
  - 6. Abidingly.
- 2 *Demonst.*  
 The Pro-  
 perties of  
 Divine  
 Teaching  
 make up  
 real bless-  
 edness,

his must needs be a blessed tea-  
 ching; it being a Teaching which  
 possess the Soul of the excellen-  
 which it discovereth. Doctrinal  
 notional knowledge is a *blessing* :  
 ed (saith Christ to his Hearers)

your eyes, for they see, and your  
 for they hear : I, but it is but an  
 notional, preparatory blessedness,  
 edness in the offer and opportu-

Oh but to be taught these  
 us with these qualifications ;

taught as the truth is in Jesus ;

taught into the nature and image

say the truth ; to be taught into the

tion of divine excellencies ; this

edness indeed ; blessedness in

; full, perfect, fruition

edness.

A third Demonstration.

Teaching Chastisement is the

of Gods distinguishing Love.

Chastise-

Mat. 13 26

2 Cor. 3:  
last.

3 *Demonst.*  
 They are  
 fruits of  
 Gods di-  
 stinguish-  
 ing love.



Chastisements ( simply considered themselves ) lie in common to all sons and daughters of *Adam* since the Fall ; the fruit of that first *stacy*, as well as of *actual and personal* departures from God ; yea *deliverance* also, lieth in common Providence dispenseth Deliverance to the worst of men : The *Psalm* is a *Psalm of Promises*, made to the Church ; but the next *Psalm* the 107, is a *Psalm of Providential Dispensations* to the World ; there, as you find *affliction*, so you may find *deliverance* also out of those afflictions, to be the portion of wicked men ; *Rebels*, *Vers.* and *Fools*, *Vers.* 19, 20. ( i. e. *wicked fools*, *Solomons* fools all along *Proverbs*, ) *Seamen*, *Vers.* 23. the most part, not the most religious order in the world ; ) all these delivered out of their troubles : the worst of men, I say, share in this of Gods *Providential Goodness*, *deliverance* ; but a *teaching* *sanctifying* *affliction* is the *privy seal* of *Gods* *love*, My LOVING KINDNESS Will I not take from him :

Pla. 89.33

Lord LOVETH he chasteneth; Heb. 12 6.  
 That is to say, with a teaching  
 chastisement: when Word and Rod  
 meet together, when Correction and  
 Instruction kiss each other, they are  
 the fruit of paternal affection, and  
 therefore must needs have a blessing  
 wound up in them. As a man cha- Deut. 8 5.  
 steth his son, so the Lord chasten-  
 eth thee.

Fourthly, A Teaching-Correcti- 4. Demonstr.  
 on is a branch of the Covenant of It is a  
 Grace, which God hath made in branch of  
 Christ for the Children of Promise; the Cove-  
 nant of  
 Grace.  
 All thy children shall be taught of 16. 54 13.  
 : They shall all know me from Jer. 31. 33.  
 at least of them to the greatest: by  
 the use of Divine Teaching- Affliction  
 is adopted a branch in the Co-  
 venant of Grace. That 89 Psalm  
 Song of the New Covenant; I  
 sing of the mercies of the Lord,  
 1. what mercies? not pro-  
 mised mercies only, but promise  
 mercies, Covenant mercies; Vers. 3.  
 I have made a Covenant with my  
 : And amongst the rest of  
 branches of the Covenant you  
 find the rod and the whip have  
 I their

Deut. 11:  
29.

their place, Vers. 30, 31, 32. If children forsake my Law, and walk not in my judgements, &c. *Then will I visit their Transgression with the rod, and their iniquity with stripes*; Behold rod and stripes standing here, not upon Mount Ebal, the Mount of curses, as branches of a Covenant of Works, but upon Mount Gerizim, the Mount of Blessings, as branches of the Covenant of Grace. Affliction is not so much threatned as promised to Christ's seed; *My Covenant will I not break*, Vers. 34. When God seems ever ready to break the bones and hearts of his people, by sore and heavy strokes of correction, yet he doth not break his Covenant, *My Covenant will I not break*; it is in order to the Covenant when God chastiseth his children, and instructs them by his chastisements. Affliction separated from instruction is pure wrath, a blast from Mount Ebal, Deut. 28. but by a matrimonial Covenant the two Scriptures [Psal. 89. 32. *I will visit, &c.* and Isa. 54. 13. *I will teach,*] are married together, and

If be one spirit, (as in my Text) walk then they are pure grace. The Covenant is the *Magna Charta* of wisdom, and contains a list of what-wise God the Father hath purposed, and the Son hath purchased, and God the Holy Ghost doth apply to the heirs of promise. The breasts of the covenant run nothing but the milk of spiritual blessing to the children of God.

not Fifthly: A Teaching affliction is *5 D. monst.* The purchase of Christs death and bread: Christ died not to ex-  
 The purchase of Christs Death.  
 is even his redeemed from suffering, Death.  
 of to sanctifie their sufferings with  
 rokes own blood; I pray not that thou  
 Joh. 17. 15  
 break thou take them out of the world,  
 will I that thou shouldst keep them from  
 the evil: whatsoever Christ pur-  
 his blood, he pray'd for; and this was  
 by the main privilege, not freedom  
 from the evil of affliction, but from  
 wrath, evil of sin; Sanctifie them with  
 ent. 2 Truth, Vers. 17 Gods Teachings  
 are the sanctifying Teachings, Sanctifie  
 2 I with thy Truth, thy Word is  
 3. I with Christs blood purchas'd no-  
 mer, but blessings.

6. *Demonst.*  
It is the  
result of  
all Christs  
Offices.

Sixthly, and lastly, A Teaching affliction is the result of all the Offices of Jesus Christ: As a King he chastens as a Prophet he teacheth; and as Priest he hath purchas'd this grace of his Father, that the Rod might blossom that Correction might be consecrated for Instruction unto the redeemed. Behold, a sanctified affliction is a cup whereinto Jesus Christ hath wrung and prest the juice and vertue of his Mediatorial Offices; surely there must be a cup of generous and royal wine, like that in the Supper, a Cup of blessing to the people of God.

And thus I have finished the fourth particular propounded for the clearing and confirming of the Doctrine, *sc.* the Grounds and Demonstration of the point; and with it the whole Doctrinal part of this great and blessed Truth, namely, That it is a blessed thing when CORRECTION and INSTRUCTION, WORD and ROD go together.

I come now to the Use, for the improvement of the point. And it may serve for

}	Information.
}	Exhortation.

First, For *Information*, and that in these particulars.

First, If they only be blessed whom God chasteneth and teacheth; then *Affliction alone is not enough to evidence a man to be an happy man*; no man is therefore blessed because he is chastened; blows alone are not enough, either to *evince* or *perfect* a state of blessedness; *Thou hast chastised me, and I was chastised, saith repenting Ephraim*; q. d. I have had blows enough, if blows would have done me good; nay, under all the strokes and smittings of thy displeasure, I have been as a *colt unaccustomed to the yoke*; *unsubduible and untractable*; thou hast shown one way, and I have drawn another; thou hast pull'd forward, and I have pull'd backward; all thy chastisements have left me as they found me, *brutish and rebellious*: Doubtless blows only may break the heart sooner than the heart: They are in themselves the fruit of divine wrath, a branch of the curse, and therefore cannot possibly of themselves make the least argument of

*Affliction alone cannot evidence a man to be blessed.*

Jer. 31. 18

Gods love to the Soul. Bastards  
 have blows as well as Children, and  
 Ps. 107. 17 Fools because of their transgressions  
 are afflicted. And yet it is very sad  
 to consider, that this is the best evi-  
 dence that the most of men have for  
 Heaven; because they suffer in this  
 world, they think they shall be free  
 from sufferings in the world to  
 come; and because they have an hell  
 here, they hope they shall escape  
 Hell hereafter, they hope they shall  
 not have two hells: yes poor deluded  
 Soul, thou mayst have two Hells, and  
 must have two Hells without better  
 evidence for Heaven: Cain had two  
 Hells, and Judas had two Hells, and  
 millions of reprobate men and women  
 have two Hells; one of this life, the  
 torments of body, and horror of  
 conscience; and another of the life  
 to come, in unquenchable fire: and  
 so I say shalt thou, unless thou hast  
 better evidence for Heaven, than the  
 present misery which is upon thee,  
 the plagues and evils which are upon  
 thee, may be but the beginnings of  
 sorrows: pain now in the body, may  
 be but a forerunner of torment  
 hereafter.



hereafter in thy Soul : thou mayst  
 have a prison on Earth, and a dun-  
 geon in Hell ; thou mayst now want  
 a crumb of bread, and hereafter a drop  
 of water ; thou mayst now be the  
 approach of men, and hereafter the  
 scorn of men and Angels, and of  
 himself ; And therefore be wise  
 in Salvation, by working it out with  
 fear and trembling, and giving all  
 diligence, make your Calling and  
 Election sure. God forbid that a man  
 should take that for his security from  
 Hell, which may be but the preliba-  
 tion of Hell, the pledge and aggra-  
 vation of endless misery.

Why, but doth not the Scripture  
 say, *Whom the Lord loveth he cha-  
 stiseth, and scourgeth every son  
 whom he receiveth ? And again ;  
 As many as I love, I rebuke and  
 chasten ?*

Obj. 11.

Heb. 12. 6.

Rev. 3. 19.

Yes : but mark I beseech you ;  
 though the Scripture saith, *Whom  
 the Lord loveth he chasteneth*, it  
 doth not say, *Whomsoever the Lord  
 chasteneth he loveth* : Though it saith,  
*he scourgeth every son whom he  
 receiveth*, it doth not say, *Whom-*

Answ.

soever he scourgeth he receiveth him as a son: Christ saith, *As many as I love, I rebuke and chasten*; but he saith not, *As many as I rebuke and chasten, I love*. These Scriptures include children, but they do not exclude bastards: they tie chastening to sonship, but not sonship to chastening: the sons are chastened, but all the chastened are not (therefore) sons: the beloved are rebuked, but all that are rebuked are not (consequently) beloved.

But that place in *Job 5. 17.* seems to say as much, *Behold, happy is the man whom God correcteth.*

It is true; but one Scripture must interpret another; David must expound Eliphaz: *Happy is the man whom God correcteth, i. e. when instruction goeth along with correction when chastisement and teaching accompany one another*; *Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law*. The Scripture doth not usually give things their names, but when they are made up of all their integral

Pro. 18. 22. *Who so findeth a wife, findeth a good thing*

ing, and obtaineth favour of the  
 rd; i. e. a wife made up of Scrip-  
 qualifications; o herwise a man  
 ay, and many men do, find a plague  
 a wife, and hath her from the Lord  
 wrath, and not in love: Every  
 married woman is not a wife; a bad  
 man is but the shadow of a wife:  
 and so here in this case, &c.

Indeed chastening and affliction is  
 an opportunity of mercy, a may-be to  
 happiness, but not (*singly*) an evi-  
 dence of happiness; lay no more upon  
 then it will bear; it is an oppor-  
 tunity, improve it; it is no more, do  
 not trust it.

Secondly, This Doctrine informs <sup>2 Branch of</sup>  
 thus much, *sc.* that as affliction <sup>Informat.</sup>  
 simply considered, is not enough to <sup>Afflictions</sup>  
 make or evidence a man to be happy, <sup>conclude</sup>  
 neither is I T sufficient to conclude <sup>not a man</sup>  
 a man to be miserable; No man is <sup>miserable.</sup>  
 therefore miserable, because afflicted.  
 may prove a teaching affliction,  
 and then he is happy; And yet this  
 another mistake among men;

and that { 1. In reference to others.  
 2. In reference to our  
 selves.

I 5

1. In

1. In reference to others : People are very prone to judge the wretched whom they see afflicted it was the *miserable* mistake of friends to conclude HIM *miserable* because *smitten* ; *cursed* , because *chastened*.

2. In reference to our selves ; is a *merciless* mistake , sometimes even of Gods own children , to *down* under affliction , especially *fore* and of *long* continuance , to conclude , God doth not love them because he doth *correct* them . seems to be the very case of the *believing Hebrews* ; they judged themselves out of Gods favour , because *under* Gods frowns ; not at all below because so greatly afflicted ; under many and sore persecutions , as you may see , Chap. 10. 32, 33, 34. And therefore it is that upon which the Apostle (after he presented them with a large catalogue and list of primitive Martyrs before Christ , the eleventh Chapter ) bestows the twelve first verses of the twelfth Chapter , *sc.* to prove by *reasons* drawn from *nature* , and *instances*

Heb. 12.

taken out of Scripture; (the first  
 thereof is that unparallel'd and asto-  
 nishing instance of Jesus Christ, the  
 first born, the \* Son of Gods loves and \* *unum ha-*  
 delights; ) I say, to establish this as *buit Deus*  
 Conclusion of unquestionable verity, *filium sine*  
 namely, That Gods LOVE and Gods *flagitio,*  
 ROD may stand together. The truth *nullum sine*  
 my Brethren, there is nothing can *flagello,*  
 make a man miserable but *sin*: It is  
 sin that poysons our afflictions; *The* 1 Cor. 15.  
 sting of death is *sin*: and so we may 56.  
 say of all other evils, which militate  
 under Death as Souldiers under their  
 General; The sting of sickness is  
 sin; and the sting of poverty is sin;  
 and the sting of imprisonment and  
 banishment is sin: & sic in cat.  
 Take the sting out, (which is pur-  
 chased by the blood of Christ, and  
 evidenced by Divine Teaching) and  
 they cannot hurt nor destroy in all  
 Gods holy mountain, *Isa. 11. 4.* And  
 therefore let no children of God  
 be rash, to conclude hard things  
 against themselves, and to make  
 evidences of wrath where God hath  
 made none. Let Christians on both  
 sides look further then the afflictions

it self; the Holy Ghost having long since determined this controversy by a peremptory decision; *No man knoweth either love or hatred by all that is before them; i. e. no man can make a judgement, either of Gods love or hatred towards him, by any of these outward Dispensations. He causeth his Sun to shine upon the evil, and upon the good; and sendeth rain on the just, and on the unjust: The sun of prosperity shineth upon the dunghil as well as upon the bed of spices; and the rain of adversity falleth upon the fruitful garden as well as upon the barren wilderness; he judgeth truly of his estate, that judgeth by the Word, and not by Providence: Evidences of Grace consist in inward impressions, not in outward dispensations.*

Ecc. 9. 1.

Mat. 5 45  
Bonis bre-  
vibus mala  
aeterna, &  
malis bre-  
vibus bona  
aeterna suc-  
cedunt.

Lactant.

D.v. li. ft.

3 Branches of  
informat.  
Deliverance not  
enough to  
argue a  
man happy.

Thirdly, *That Deliverance out of trouble is not enough to evidence or make a man happy; It is not said, Blessed is the man whom thou chastenest, O Lord, AND DELIVEREST HIM out of trouble; but, Blessed is the man whom thou chastenest and teachest: A man may*

get

rid of the affliction, and yet  
 of the blessing. All the bread  
 which men may eat without the  
 sweat of their brows, is not there-  
 fore hallowed; abundance may flow  
 without labour, and yet not with-  
 out a curse. A woman may be de-  
 livered from the pain of child-bear-  
 ing, and yet lie under the curse of  
 child-bearing; an easie travail is not  
 an infallible symptome of a state of  
 reconciliation; If there be not faith  
 in Christ, who hath born, and born  
 the Curse; a speedy and easie  
 deliverance is no more then God in-  
 vites the bruit creatures; for by  
 the Hinds do calve, and the  
 Asses bring forth their young;  
 a miscarrying womb may be a  
 sign, when a mature and facile  
 may be in judgement. A man  
 leave his chains and his blessing  
 and him in prison; and the fire  
 Feaver may be extinguisht,  
 when the fire of Hell is preparing for  
 the sinner. It is good to be thank-  
 ful, but extremely dangerous  
 to be contented with, a bare delive-  
 ry. I shall conclude this branch  
 with

1 Tim. 2.

15.

\*Hos. 9 14

Calvin un-  
derstands

it as a

prayer for

them, not

an impre-

cation a-

gainst

them; hic

coram Deo,

se offert

quasi de-

precatorem,

In Loc.



*Sancti ad  
salutem per  
omnia ex  
audiuntur,  
sed non ad  
volunta-  
tem. Aug.  
in Epist.  
Johan.  
tract. 6.*

with this note, which alone might have stood for a distinct observation or corollary, That those prayers and troubles are not best heard which are answered with a deliverance; but those prayers are best heard which are answered with instruction. Even of our blessed Saviour it is said, In the days of his flesh he offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and W A  
H E A R D, in that he feared, Heb  
5. 7. How was he heard? not in that, save me from this hour, Joh  
12. 27. but in that, Father glorify thy name, Vers. 28 not in deliverance, but in instruction; for, that he giveth thanks, Psal. 16. I will bless the Lord who hath G  
V E N M E C O U N S E L; R E I N S A L S O I N S T R U C  
M E in the night season. His Father taught him and strengthened him (Vers. 8, 9, 10, 11) in his passion and this was the hearing of his supplications. That is the best return to prayers which works our good, not our wills; and when God

not answer in the *Letter*, if he answer in the *Better*, we are no losers by our prayers: even \* *Devils* themselves are heard to the *Letter*, when his own son is not: yet † *heard*, in what he feared; and therefore when we have prayed, let us refer it unto God to determine the answer.

Fourthly, Hence we may learn how to judge of our afflictions, and of our deliverances from them; and it may serve in stead of an *Use of Examination*; by this, I say, we may know, when our sufferings come in wrath, and when in love. You need not (as the Scripture speaks in another case) say, *Who shall ascend into Heaven*, to look into Gods book of Life and Death? or *Who shall descend into the deep*, the deep of Gods secret Counsels, to make report hereof unto us? But what saith the Scripture? the Word is nigh thee; the word of resolution, is nigh thee; this enquiry, it is nigh thee, even in thy mouth, and in thy heart; that I return to say, if thou canst evidence this to thine own soul, That *Instruction* God hath accompanied *Correction*, That God

\* *Etiam demones exauditi sunt, & ad porcos quos petiverant remissi sunt* Idem.

† *Ad salutem*, though not ad votum.

4 Branch of informat. How to judge of our afflictions and deliverances.

God hath taught thee as well as chastened thee, thou art a *Blessed Man* thou shalt be *saved*; thou hast the Word of him who is the *Author of Blessedness*, and BLESSEDNESS ITSELF, *Blessed is the man whom the Lord chasteneth, and teacheth him out of his Law.*

And therefore peruse, I beseech you, that *model of Divine Instructions or Lessons*, presented to you in the Doctrinal part of this Discourse, either at large, in those *twenty particulars*, or in the *abridgement*, the *three great heads*, to which they were reduc'd. And then, without set before your eyes those *Six Properties of Divine Covenant-Teaching*, and compare your hearts at those *Lessons* together, Ask your own souls, Hath God taught you those *Lessons*, or any of them? Inwardly, 2. Convincingly; 3. Experimentally, 4. Powerfully, 5. Sweetly, 6. Abidingly, (for even an Hypocritical *Ahab* can humble himself for a time, *walk in Sackcloth*, and *sofly*, a *bulrush* can hold down his head for a day.) And if the Spirit

God can bear witness to thy Spirit,  
 that thou art thus taught, happy art  
 thou; bless the Lord, for the Lord  
 hath blessed thee, thou mayest sing  
 his song, I will bless the Lord who  
 hath given me Counsel, my Reins also  
 instruct me in the night season, And  
 I know Lord thy Judgements  
 are right, and that of Faithfulness  
 thou hast afflicted me, If I had been  
 afflicted, I had been less blessed.

Plal. 16.7.

But now on the other side, when  
 there is no Interpreter to accompany  
 instruction, to expound unto Man the  
 meaning of the Almighty in his cha-  
 racterments, when there is not a  
 true Sentence in the lips of Cor-  
 ruption, when the Rod is dumb, or  
 Creature deaf, and cannot hear  
 the Rod, and who hath appointed it,  
 much to be feared, the stroke  
 of the Stroke of Gods Children.  
 My Brethren, it is sad when Men  
 come out of affliction the same they  
 were in, when Affliction leaves  
 as it found them, as ignorant  
 and humbled, as unsensible of Sin  
 and well as towards their suffering  
 Brethren, as Worldly as Proud, as  
 impatient

A dumb  
 Rod is a  
 great  
 Judgment

*impatient as unsavory, as much*  
*strangers to Christ, and their*  
*hearts, as regardless of Eternity.*  
 In a word, as fit for Sin as they  
 were before, This, I say, is exceed-  
 ing sad. And yet it is much sadder  
 when it may be said of a Man,  
 once it was said of *Abaz*, In  
 2 Chro. 22. *time of his distress he did trespass*  
 22 *more against the Lord.* It was  
 aggravation of wickedness, con-  
 cerning which we may say, as of  
 Saviour of the Alabaster box poured  
 on his head, Where ever the Scrip-  
 ture shall be Preached in this  
 World, there shall also this of  
 this Man did be Published. **THIS**  
**IS THAT KING AHAZ**  
 Surely it is a standing and a dread-  
 ful Monument of Reproach and  
 Infamy unto him unto all Genera-  
 tions. Christians, it is sad and dan-  
 gerous beyond all expression what  
 affliction serveth but as a Gag to  
 give Vent to the Pride and murmur  
 the atheism and enmity, which  
 menspirits, against the Lord, what  
 afflictions are but as Oyl unto  
 Fire to irritate corruption, and

blaze more fiercely; to continue  
 of wonted sins, against such in sensible  
 real proclamations to desist, is  
 the fessed rebellion against God: an  
 every indictment which the Prophet  
 against Jerusalem; Thou  
 stricken them, but they have  
 In grieved thou hast consumed  
 as, but they have refused to re-  
 was the correction: they have made  
 countenances harder then a rock, they  
 as not refused to return. In such  
 punishment it is to be feared, the cup of af-  
 fliction is a vial of wrath, and the  
 in drops of this life nothing else but  
 which previous drops of that storm  
 of fire and brimstone wherein im-  
 penitent sinners shall be scorched and  
 consumed for ever.

That Scripture speaks dreadfully  
 for this purpose, Jer. 6. 28.

They are all grievous revolters,  
 speaking with slanders; they are all  
 Gargoyles: The bellows are burnt,  
 the lead is consumed of the fire; the  
 anvil melteth in vain; for the  
 dross are not plucked away: Re-  
 fuse silver shall men call them,  
 because the Lord hath rejected them.

They

Jer. 5. 3.

- They are all grievous revolters, ] as the Prophet Isaiah expounds it,*
- Isa. 5. 1. revolt more and more; Heb. תוסיף סרה* *encrease revolt, walking with slander*  
*additis defectionem.* *they do not onely revolt, but slander*  
*Amos 5. 10* *those that reprove their revolting*  
*gate: they slander the Prophets, and*  
*their words; nay, God himself do*  
*not escape the lash of their tongue*  
*Ezek. 18.* *they say, The way of the Lord*  
*not equal; when they should con-*  
*demn their own ways, they curse*  
*Gods, The way of the Lord is*  
*equal. They are brass and iron*  
*They would pass for silver and gold*  
*a sincere and holy people, while they*  
*are a degenerate and hypocritical*  
*generation. They are all corrupt*  
*Micah 9. 9* *ers, ] They have deeply corrupted*  
*themselves; they have corrupted*  
*Zeph. 3. 7.* *their doings; they have corrupted*  
*Mal. 2. 8.* *the Covenant of Levi, sc. the*  
*statute, the ordinances, the truth of*  
*God. The bellows are burnt in*  
*fire, i. e. The Lungs of the*  
*Prophets, which have preach'd*  
*them in the name of the Lord, rising*  
*up early, and lifting up their voice*



trumpets, to tell Israel their  
 transgressions, and the house of Ja-  
 cob their sins, and stretching forth  
 hands unto them all the day  
 they are spent. *The Lead is*  
*consumed, ] i. e. All the melting*  
*judgments and chastisements, which*  
*lead is cast into the furnace to*  
*make it the hotter ) God added to*  
*Ministry of the Prophets, to*  
*make the Word more operative,*  
*will do no good. All this while,*  
*Founder melteth in vain ] whe-*  
*re God the Master-Founder, or*  
*Prophets, Gods Co-founders, or*  
*workmen, ( as the Apostle calls*  
*them ) they all melt in vain : all* 2 Cor. 6. 1.  
*labour is lost ; neither word, nor*  
*neither judgments nor ordina-*  
*nces can stir them ; they refuse to*  
*accept of correction , they will not be*  
*reformed. \* The wicked are not pluck-*  
*ed away : They are the same that*  
*they were ; the swearer is a*  
*swearer still, and the drunkard is a*  
*drunkard still, and the unclean per-*  
*son is unclean still ; The vile person* Isa. 32. 6.  
*will speak vanity, and his heart will*  
*iniquity, to practice hypocrisie,*  
*and*

\* Men will  
 give God  
 the hear-  
 ing, but are  
 resolved on  
 their own  
 courses.

and to utter error against the Lord  
 the unjust are unjust still, and the  
 ignorant are ignorant still; nothing  
 will better them, wicked they are  
 and wicked they will be. What  
 follows? a formidable sentence  
*Reprobate silver shall men call them* ] They would be counted  
 silver, but it is *reprobate silver*, *reprobate*  
 silver, dross rather than pure  
 metal: and their hypocrysie shall  
 be made known to all men; *Reprobate*  
*silver shall MEN call them*; and  
 happy they, if it were but the  
 cure of mistaking men onely; not  
 but the Searcher of hearts hath  
 better thoughts of them: men  
 but call them so, because God  
 hath cast them so first; *Reprobate silver*  
*men call them*, because the Lord  
 hath Rejected them: God hath  
 cast them out as the Founder casts  
 his dross to the dunghill, and they  
 shall never stand among the  
 of honour, in whom the Lord  
 glorified. A fearful sentence  
 sum whereof is this, That  
 Teaching goeth not along with  
 refection, when men come out of  
 furnace

face, and lose nothing of their  
 it is a sad indicium of a re-  
 use spirit, without timely and  
 ous reflection, nigh unto cursing.  
 sider this, you that forget God  
 his chastisements, lest he tear  
 in pieces, and there be none to

Pl. 50.22.

fifth branch of information may  
 to teach us thus much, *sc.* That  
 may be blessed whom the world  
 miserable : The World  
 merely by outward appear-  
 and therefore may easily be  
 taken : They see the chastisement  
 is upon the flesh, and thence  
 de a man miserable ; but they  
 discover that divine teaching  
 is upon the spirit, which truly  
 breatheth him incomparably bles-  
 The men of the world are in-  
 tent judges of the estate and  
 tion of Gods Children ; The  
 mans happiness or misery is  
 to be judged by the worlds sense  
 feeling, but by his own, it lieth  
 ( save onely so far as by the  
 it is discernable ) and the  
 faculty of judgeing is onely  
 outward

5 Branch  
 Informat.  
 They may  
 be blessed.  
 whom the  
 world  
 judgeth  
 miserable.

Nemo alio-  
 rum sensu  
 miser est  
 sed suo.  
 Salv. de  
 gab. Dei,  
 lib. 1.

outward, made up of *sense* and *reason*; therefore, said the Apostle, *1 Cor. 2. 14, 15.* *spiritual man judgeth all things, he himself is judged of no man* that is, *he is able to judge of the condition of the men of the world, the men of the world are not able to judge of his condition, because he is above their faculty; the natural man thinks the spiritual man, (in affliction) to be miserable; but the spiritual man knows the natural man in the midst of his greatest affliction, to be miserable indeed.* Therefore may the Saints in their troubles think it, with *1 Cor. 4. 3.* *Paul, a very small thing to be judged of mans judgment; But \* mans day of judging; for \* word signifieth; Gods day is coming when things and persons shall be valued by another census, or Christ in his day shall judge not after the sight of the eyes, i. e. not as things appear to sense and reason, nor after the hearing of the ear, i. e. according to the report of the world; but with righteousness he judge, i. e. He shall judge of*

persons as they are, and not as they appear. *Interim*, this is also another comfort; *We have the mind of Christ*, 1 Cor. 2. last. *the judgment of Christ*, by vertue whereof we are enabled (in our measure) to judge of things and persons, as *Christ himself judgeth*.

N<sup>o</sup> Xciv

A sixth branch of Information; 6 Branch  
 (1) Chastisement a blessing when accompanied with Instruction? See Inform.  
 To shew the wisdom, power and goodness of God.  
 Who knows how to make his people better by their sufferings! Who knows how to draw oil out of the scorpion, to extract gold out of clay? to draw the best wine out of gall and wormwood? that can turn the greatest evil of the body to the greatest good of the Soul? the Curse it self into a blessing? that can make the withered branch of affliction to bud, yea to bring forth the peaceable fruits of righteousness to them that are exercised thereby? Isa. 27. 9.  
 By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.  
 I shew you a mystery; Sin in the world, but  
 Affliction IN THE world, but  
 God makes \* Affliction to carry sin  
 of the world. Persecution is

K

but

*Iust. Mar.*  
*196. m*  
*Apol.*

*Patrium*  
*habet Deus*  
*adversus*  
*bonos viros*  
*animum &*  
*illos fort.*  
*ter amat.*  
*Sen. Cur*  
*bonis viris*  
*mala acci-*  
*dant?*

*Heb. 12. 6.*

*Isa. 57. 17*  
*1 Cor. 11,*  
*32.*

*Vicibus res*  
*disposita*  
*est, lugea-*  
*mus itaq;*  
*dum Eib-*  
*nici gau-*  
*dent; ut*  
*cum lugere*  
*ceperint,*  
*gaudeamus,*  
*&c. Tert.*  
*l. de spec-*  
*tac, c. 28*

but the pruning of Christs Vine, &c  
The Almond tree is made fruitful by  
driving nails into it, letting out  
noxious gum that hindereth the fruit  
fulness thereof. God never intendeth  
more good to his children then when  
he seems to deal most severely with  
them. The very heathen hath ob-  
served it to us; God doth not love his  
children with a weak womanish affec-  
tion, but with a strong masculine love  
and had rather they suffer hardship  
then perish: Whom the Lord loveth  
he chasteneth; and scourgeth every son  
whom he receiveth. God will not  
rather fetch blood, then lose a Son  
break Ephraims bones, then suffer  
him to go on in the forwardness of his  
heart. Destroy the flesh, that the  
spirit may be saved in the day of the  
Lord Jesus. We are chastened  
of the Lord, that we should not be con-  
demned with the world: His Disci-  
pline is made up of severity and  
love; he doth chastise, but he will  
teach also, that so his children may  
inherit the blessing: the discipline  
is sharp, but the end is sweet. Bless  
the Lord O my Soul, and all that

within me bleſs his holy Name :  
 O Lord O my Soul, and forget  
 all his benefits.

Seventhly, It ſhews us, That a 7 Branch  
 ſtriving condition is not ſo formi- Inform.  
 ble a thing as fleſh and blood doth S. ff rings  
 repreſent it : It is ignorance and un- not dread-  
 derſtanding which ſlandereth the Diſpen- ful, as Na-  
 ſation of God, and caſteth reproach ture ap-  
 on the Croſs of Chriſt. He that prehends.  
 hearkens to the words of God, which ſaw  
 the diſpenſation of the Almighty, having  
 his eyes opened, could by way of  
 triumph ask this queſtion, Why  
 I fear in the days of evil ? Pſa. 49. 5.  
 What is there in an afflicted  
 ſtate ſo much to be dreaded ? let any  
 ſhew me a reaſon, and I will  
 ſee no way to fear and deſpondency.  
 That is more observable which  
 is ſaid ; When the iniquity of my  
 ſins ſhall compaſs me about ? This  
 addition of the greateſt weight  
 ſeems wonder imaginable : the mean-  
 ing is when my tranſgreſſions put  
 me ſo cloſe, that they even tread  
 on my heels as it were ; when ſin  
 hath brought me into the  
 ſnare when God is correcting me



for my *iniquities*: why truly (Christians) that's the thing which a Christian of God doth most of all tremble to consider that he hath *sin'd* himself into a suffering condition, sufferings purely *Evangelical*, *persecution for righteousness* sake; a gracious heart can see (many times) more cause of joy than of perplexity, and look upon them as a gift rather than an imposition; but afflictions and miseries which *sin brings* upon a man, seem to be *judicial and penal*, and carry a face of *wrath* rather than of love. I, but observe it, even in the *Psalmist* can see no just cause to fear; *Wherefore should I fear the days of evil, when the iniquity of my heels shall compass me about*. See, when sin and sorrows beset him on every side he is *fearless*, knows no reason to the contrary unless any one can tell him why it is; How so? surely upon the account in my Text, because David had a God that could *teach* as he *chastise*; and therefore, though *sin were as poyson in his cup* of

1 Pet. 4. 13  
16.

Phil. 1. 29.

Ch... yet divine teaching could an-  
 chi... that poyson, and turn it into  
 ole... of blessing unto him; *Thy rod*  
 his... thy staff comfort me.

*Pla. 23. 4.*

O that the children of God in  
 v... tion, or entering upon suffer-  
 sal... would sit down and dwell up-  
 ma... this Consideration, The fruit and  
 joy... advantage which God knoweth  
 k up... to bring out of all their sor-  
 imp... even the peaceable fruits of  
 miser... tiousness; This would keep  
 n, lo... from uncomely despondencies,  
 carr... dejections of spirit; For this  
 of lo... we faint not (saith the Apo- 2 Cor 4.  
 theso... ) for what cause? while we 16, 18.  
 cause... not at the things which are  
 fear... but at the things which are  
 iniqu... sun; that is to say, not at the  
 e ab... ble sufferings, but at the invisible  
 befi... and advantage of our sufferings;  
 less... holds up head, and keeps up heart; Rom. 5. 3;  
 contr... maketh the Soul not only to be 4, 5.  
 n wh... ent, but to glory in tribulation; *Pericula*  
 the... wing that tribulation worketh *non respicit*  
 se D... nce, and patience experience, and *Martyr, co-*  
 ch as... rience hope; and hope maketh not *ronas re-*  
 , th... med, because the love of God is *spicit.*  
 up of... abroad in our hearts by the Holy *Basil. ad*  
 E... *40 Mart-*  
*yr.*

*Ghost which dwelleth in us.* This is the way to counterpoise the temptation; and in the conflict between the flesh and the spirit, to come in to the succour of the better part.

8 Branch  
Inform.

Why we  
stay so  
long under  
affliction.

Psa. 125. 3:

Eightly, It shews us the reason why God doth keep some of his people so long under the Discipline of the Rod. Truly God doth not only bring his children into the School of affliction, but many times keeps them long there. *The rod of the wicked indeed shall* (ALWAYS) *rest on the back of the righteous; I, but it may lie long, for months, for years, for many years together; seventy years were the Jews in the house of Correction in Babylon; four hundred years in the brick-kilns of Egypt; Story and experience will serve in instances without number, Hence you have seen the people of God so often at their Hinges in their sufferings, Psal. 6. But thou O Lord, HOW LONG Psal. 13, 1, 2. HOW LONG wilt thou forget me O Lord for ever HOW LONG wilt thou hide thy face from me? HOW LONG shall I take counsel in my Sorrow*

HOW

HOW LONG shall mine Enemy  
 be exalted over me? In this Psalm  
 where my Text is, HOW LONG  
 shall the wicked, HOW LONG  
 shall the wicked triumph? twice How  
 long, before he can vent his com-  
 plaint; and yet again the third time,  
 HOW LONG shall they utter and  
 speak hard things? HOW LONG,  
 cries Jeremiah, shall I see the standard, Jer. 4. 21.  
 and hear the sound of the trumpet;  
 and Zechariah, O Lord of Hosts, Zech. 1. 12  
 HOW LONG wilt thou not have  
 mercy on Jerusalem, and on the Cities  
 of Judah? The Souls under the Altar,  
 Revel. 6. 10. cry with a loud voyce,  
 how long in much anguish and agony,  
 HOW LONG O Lord, holy and  
 true, dost thou not avenge our blood on  
 them that dwell on the Earth? Verily  
 God doth keep his people (some-  
 times) so long under their pressures,  
 that they begin at length even to give  
 themselves up to despair, and to con-  
 clude they shall never see deliverance.  
 thus you find not only the common  
 multitude of the Jews in the Babylonian  
 captivity, concluding desperately,  
 our bones are dried, our hope is lost, Lam 3. 53  
 we

*we are cut off for our parts; dry bones may as well live, as our captivity have an end; but even the Prophet Jeremiah himself (whether in his own person, or in the name of the whole Church I know not possibly both,) They have cut my life in the dungeon, and cast stone upon me; He seems to himself to be in the condition of a man that is dead and buried, and the grave stone rould to the mouth of the Sepulchre; a Metaphor expressing a hopeless and desperate condition yea hence it is, that when deliverance is nigh, they cannot believe it, though a Prophet of God, or an Angel from Heaven, should report it; Thou shalt arise and have mercy upon Zion for the time to favor her, yea the set time is come, sings the Prophet Daniel or some other that lived near the expiration of the seventy years captivity; and yet in the mean time the Jews reply as before, Our bones are dried, our hope is lost, we are cut off for our parts; q. d. tell not us of God arising, &c: we shall never see him again, we are but dead men; O*

serve it by the way, They that would not believe *the captivity* while it was in the threatening, *Hab. 1. 5.* would not believe *deliverance* when it was in the promise; A just judgment upon them, that they that *would* not believe God threatening, should not believe God promising. But that's not all; Deliverance was so incredible after so long a captivity, that they could not believe it *when they saw it*; when the Lord turned again the captivity of Zion, we were like them that dream; They knew not (as it fared with Peter, half awake, and half sleep, *Acts 12. 9.*) whether it was real, or whether they saw a vision only; Is this a real deliverance? or were we in a dream only? Our Saviour tells us, that when the Son of man shall come (i. e. with particular deliverances to his Church) he shall not find faith on the earth; there will not be faith enough in the people of God to believe it, by reason of the long *scourges and persecutions* that have been upon them.

Psa. 126. 1

Luk. 18. 8.

Now I say, what is the reason that God suffers affliction to lie so

long upon the backs of his children. Truly one reason is, because they have lived long in sin; they have been long a sinning, and therefore God is long a correcting: God puts them to THEIR How-longs, because they have put God to HIS How-longs. *Exod. 6. 28. HOW LONG refuse ye to keep my Commandments and my Laws? HOW LONG will this people provoke me? and HOW LONG will it be ere they believe? Jerem. 4. 14. HOW LONG shall thy vain thoughts lodge within thee? Hosea 8. 5. HOW LONG will it be ere they attain to innocency, &c.* And truly if they have made God complain of THEIR How-longs, no wonder God make them complain of HIS How-longs. But then again, another and the main reason is, because the work is not yet done; they do not receive Instruction by their Correction; else affliction would quickly cease. God giveth not a blow, he draweth not a drop of blood, more than needeth.

*1 Pet 1. 6. For a season, if NEED be, ye are in heaviness; if there be heaviness then*



there is need of it; and if heaviness continue long, there is need of it. It is not to gratifie their Enemies that God keeps them so long under their lash, but to teach them; not that God afflicts willingly, &c. but that he may do them good in their latter end; that by the rod of Correction he may drive out that folly which is in their hearts: And when that is done, then they shall stay no longer for their deliverance; then God opens the prison doors, and throws the rod into the fire; and infinite mercy it is, that they are not delivered till they are bettered; that God will not cease chastening till they are willing to cease sinning; saying, *I have borne affliction, I will offend no more; that which I see not, teach thou me; and if I have done wickedly, I will do so no more.*

Ninthly, take notice from hence, what unteachable creatures we are by nature, who will not set our hearts to receive Instruction till we be whipt to it by the rod of correction, and hardly then neither; unless God multiply stripes, it is not multiplying

Lam. 3. 33.

9 Branch  
reform.  
How un-  
teachable  
we are by  
nature.

Isa. 28. 10. *tipling of precepts that will do us good; there must be stripe upon stripe, and affliction upon affliction, as well as line upon line, and precept upon precept, or else it is in vain: we are so brutish, with Ephraim, that we make God spend his rod upon us; and when all is done, God must turn us by main strength, or else our folly will not depart from us. This is a lamentation, and should be for a lamentation: We would say, that were a very bad child that will be taught no longer then the rod is upon his back! such are we: we are so indocible that we put God to it, as it were to study what methods and courses to take with us. How shall I do for the Daughters of my people? I will melt them and try them, &c. Well, let us judg our selves, and justifie God.*

10 Branch  
Infor. m.  
How much  
good hearts  
love In-  
struction.

Tenthly, and lastly, It sheweth us on the contrary, *How much gracious hearts are in love with the Word,* for the improvement of their spiritual knowledge, wherein they can put such an estimate upon their sufferings, and account that their blessing

blessing which other men call their  
 misery; BLESSED is the man  
 whom thou chastenest and teache-  
 st. The Psalmist in another place speak-  
 eth very warmly to this purpose; It  
 is good for me that I have been af- Ps. 119. 71  
 flicted: why? that I might learn  
 God's Statutes: He loveth the word  
 of God dearly, that for the words sake,  
 he is in love with affliction: The  
 rod, the strap, the rod, the prison, the wil-  
 dom, any thing, is precious that  
 brings Instruction with it. Carnal  
 men can be content to dye in their  
 sin, so they may dye in their  
 sin; whereas gracious hearts think  
 much to go to School to a Bride-  
 groom; and even while the blood is  
 running down the back, can say, it  
 is good, because they are taught by  
 the Lord. O the different account that  
 grace and Nature make of the same  
 affliction! It is proud disdain to  
 be taught by the lowest of  
 the Church: The treasure is precious,  
 though in an earthen vessel: There is  
 none too old, none too wise, none too  
 young, to be put into the meanest  
 school on this side Heaven.

*Vilis sape  
 cadus no-  
 bile nectar  
 habet.*

I have done with the use of Information; I come now in the second place to the Use of Exhortation.

Use Exhort.

And it is to four sorts of People.

1. Such as are yet free from sufferings.
2. Such as are under sufferings.
3. Such as are come out of a suffering condition.
4. Parents in reference to their children.

1 Branch Exhort.

To them that are free from sufferings,

The first branch of Exhortation is to such as through the patience and forbearance of God are yet free from chastisement and affliction; The Candle of the Almighty doth shine in the Tabernacle, and they walk in butter, &c. Why now, would you prevent chastisement and keep off the strokes of divine displeasure from yourselves or families? Let me commend unto you.

A twofold Cauti<sup>o</sup>n from this Doctrine.

1. Study these Lessons well while you are in the School of the Word.

2. Labour to be instructed by the chastisements and afflictions which you see upon other men.

First, If you would prevent cha-  
 isement, *study these and the like*  
 Lessons well, while ye are under the  
 Teachings of the Word: Therefore  
 both God send us into the School of  
 affliction, because we have been non-  
 proficient in the School of the Gos-  
 pel; because we will not hear the  
 Word, we force God to turn us over  
 to a severer Discipline, and to have  
 our ears bored with affliction, and then  
 with God, now hear the rod, and  
 who hath appointed it. O my belo-  
 ved, labour I beseech you, to profit  
 much by the Teachings of Jesus Christ  
 the Gospel; set your hearts to all  
 truths and counsels of God reveal-  
 ed to you therein. The Gospel is  
 a model or platform of sound words,  
 to make you sound Christians,  
 fit to Salvation; O let your pro-  
 phesie be made known to all men. In  
 special, set your hearts to those In-  
 structions or Lessons propounded in  
 the Doctrinal part of this subject;  
 for the neglect whereof God is forced  
 to send his people into captivity, that  
 ere he may teach them with the  
 spurs and thorns of the Wilderness. In  
 particular.

I. Learn,

*Caution.*

To pre-  
 vent affli-  
 ction la-  
 bor to pro-  
 fit by the  
 Word.

2 Tim. i. 13

ἀπολύτως  
 σι ὕγι-  
 ανόσιν

λόγον

2 Tim. 2.

23.

1. Learn, in the time of your peace and tranquility, to lay to heart the sufferings of the rest of your brethren that are in the world. Remember them that are in bonds, as bound with them; Think of them that are in prison, whose feet are hurt in the stocks and the irons do enter into their souls with the very same affection and affliction of spirit, as if you your selves lay bound in chains by them in the same dungeon; put your Souls in their Souls steads; and content not your selves with those loose, and fruitless and transient glances, which those that are at ease in Sion do usually cast upon men in misery; a cold Lord have mercy on them, and there's an end; Remember them that are in bonds, as bound with them; and that you may know you are not to confine your compassion to prisoners only, it follows, *And them that suffer adversity, &c.* Learn to sympathize with all the people of God under any adversity whatsoever hide not your eyes, and shut not up your bowels of compassion, from any that are in a suffering condition

Be thou  
warmed  
and filled.  
Jam. 2. 16.

that upon this account, *As being*  
*your selves in the body*; If the duty  
 respect thy brother, the motive re-  
 spect thy self; *thou art yet in the body*;  
 while you remain in the flesh,  
 cannot promise your selves one  
 exemption from troubles; but  
 exposed to the same common ca-  
 lumnities which attend a state of mor-  
 tality; as it is an argument of comfort  
 to them that are in affliction, that  
 their temptations, and tryals are com-  
 mon to men; God doth not single them  
 out to encounter with unparalleled  
 affliction, so on the other side it is an  
 incentive to compassion to them that are  
 afflicted, to consider that they are liable  
 to the same temptations; and there-  
 fore should measure out the same  
 compassions to their suffering brethren,  
 as they would expect in the same  
 circumstances; not knowing how soon the  
 day of trembling may be put into their  
 hand; to be sure, insensibleness  
 to other mens miseries will hasten it;  
 they put far away the evil day;  
 they lie upon beds of Ivory, &c. eat  
 lambs out of the flock, and Calves  
 of the stall, &c. drink wine in  
 bowls,

1 Cor. 10.  
 13.

Amos 6. 3,  
 4, 5, 6.



Verse 7.

*bowls, &c. i. e. they give themselves up to all manner of sensuality, and thereby drown the sense of the brethrens miseries; they are not grieved for the afflictions of Joseph; they lay not the affliction of the Church to heart, it never cost them an hour's sleep; they abated nothing of all their sensual excesses; they never turn aside to shed one tear over bleeding Sion's secret; what follows? why, laud God, therefore now shall they go captive with the first that go captive, and the banquet of them that stay at home shall be removed; as if God should have said; As I live, because you have not pityed your brethren in captivity, you your selves shall be led away captive, and the next time shall be yours; and there you shall learn by experience, what it is to be plundered, and what it is to lie in chains; what it is to have cruel Taskmasters set over you, what it is to want bread; you shall banquet no more; you shall feel by sympathy what you would not feel by sympathy. And therefore, Christians, set your hearts to the afflictions of the Church.*

Church and people of God; it is the great duty which the times call for; and I am afraid God is now visiting England and London for the neglect of this duty, *We are verily guilty concerning our brethren, in Germany, in Ireland, in England, and Scotland, &c. that we saw the anguish of their souls, when they besought us, and we would not hear; therefore is this distress come upon us.* We have not grieved their sorrows, nor wept their tears, nor sigh'd at their groans, nor bled their blood; and therefore may fear, lest God should say unto us also, even unto us, *with the next that go into captivity, you shall go into captivity; with the next that are plundered and spoil'd, London shall be plundered and spoil'd, with the next that shall be imprison'd, you shall be taken prisoners; with the next that shall be slain with the sword, you shall be slain with the sword; your wives shall be made widows, and your children shall be made fatherless, and your dwellings shall cast you out, and be left desolate; and therefore let us look to it, and know in this day the things of our peace, before they*

*they be hid from our eyes; Shew compassion, that you may not need compassion, or, if you need it, you may find it.*

In like manner set your hearts to the other Lessons which God teaches by his chastisements.

*Prize Creature comforts more, and surfeit upon them less; be more thankful, and less sensual; especially prize a Gospel while ye have a Gospel; prize it by its worth, that you may*  
**Amos 8. 1.** *not prize it by the want; prize it that you may keep it, lest you prize it one day when you cannot recover*  
**Hosea 5. 6.** *it; that's a dreadful word, They shall go with their flocks and with their herds to seek the Lord, but they shall not*  
**Amos 8. 11.** *FIND Him; And I will send famine, not of bread, nor a thirst for water, but of hearing the Word of the*  
**Verse 12.** *Lord, &c. and they shall run to and fro, to seek the word of the Lord, and shall not FIND IT.*

*Study self-denial, meekness of spirit; labour to discover the hidden corruptions of your own hearts, be not digging into that dunghill, you will find it a bottomless pit; The heart is deceitful above all things, and desperately*

trately wicked, who can know it? I the  
 and search the heart. Oh entreat the  
 and to discover your heart to you.

Study Scripture evidence for your  
 interest in Christ; rest not in any  
 evidence, which you will not ven-  
 ure your souls upon, if you were to  
 at this moment.

Labour to maintain sweet commu-  
 nion with God; to be able to say  
 with the Apostle, and to say truly,  
 my communion is with the Father,  
 and with his Son Jesus Christ; Make  
 your choyce, and not your ne-  
 cessity, and labour to maintain such  
 constant converse with him, that when  
 you dye, you may change your place  
 only, but not your company.

Live up in the exercise of your  
 grace; add to your faith vertue, to  
 true knowledge, and to knowledge  
 temperance, and to temperance god-  
 liness, and to godliness brotherly  
 kindness, and to brotherly kindness  
 charity; Be adding one grace to an-  
 other, and one degree of grace to  
 another, and one exercise of grace to  
 another exercise of grace, that you  
 may not put God to add affliction

1 Joh. 1. 3.

2 Pet. 1.  
 5, 6.

to affliction, and sorrow to sorrow while others are adding sin to sin drunkenness to thirst, do you add grace to grace: Be stedfast and unmovable, alwayes abounding in the work of the Lord, &c.

Job 22 21 Acquaint your selves with God, and good shall come thereby. Study to know God more, and love him better. This is Life eternal, &c. Joh. 17. 3

Hosea 6. 3. Then shall we know, if we follow on to know the Lord.

Hoc age. Minde, I beseech you, while you are in your strength and peace, take one thing necessary: there is but one thing necessary; there be many may be's, but one must be: O take heed of industrious folly, and dis-spirit not your selves in the pursuit of trifles minde your work.

Redeem the time, the dayes are evil O that Christians would study the worth of time; value a day; say of every HOUR, yea of every moment This is TIME: Redeem time while you have it: redeem time while time may do you good: Evil dayes, are coming, wherein you will say I have no pleasure in them. Yea, the dayes are

evil; evil with sin, evil with  
 : redeem the time to do good,  
 receive good, that neither you may  
 the worse for the times, nor  
 times for you: Happy shall that  
 be call'd, who contributeth  
 to the heap of the God-pro-  
 abominations, nor receiveth  
 sions from the hypocrisie and  
 igation of the present gene-

study the sufferings of Jesus  
 : Resolve, with Paul, to  
 nothing but Jesus Christ, and  
 crucified: A due contempla-  
 of the Cross will heighten  
 Love, and lessen your own  
 ings.

and labour to get your conversa-  
 in Heaven: Looking for, and

ing to, or as the word signi-  
 hasting, the coming of Christ:  
 Come Lord Jesus, come

\* 2 Pet. 3.

12.

αὐτοῦ  
 τας ἡ πα-  
 ρουσίαν,  
 &c.

word, bre- { Sinfulness of Sin.  
 study, and { Emptiness of the  
 through. } Creature.  
 { Fullness of Christ.

And

And in  
all these,  
and the like  
Lessons, labour for an

{

Inward  
Convincing  
Experimental  
Powerful  
Sweet  
Abiding

}

Teaching

Content not your selves, Christians, with a *general, slight, superficial, unsavoury, powerless, flitting Knowledge*: rest not in *notions*; be not satisfied with *expressions* without *impressions*; nor with *impressions*, that are not *abiding impressions*; that are like *figures* written in the *sand*: this is the *ruine* of professors. The professors, their *names* shall be written in the *dust*, who write *vine instructions* in the *dust*: at least if God have a minde to do good, expect that he should bring you into the *House of Correction* and there *teach* you with *scourges* and write his *Instructions* in your *blood*.

And therefore if you would venture so severe a Discipline, oblige your time well in the School of the Word; while you have

John 3 35. *light, walk in the light, lest a*



is come upon you . while you sit  
under the Teachings of the Gospel,  
labour to get knowledge answerable to  
the means , and grace answerable to  
your knowledge. Thus much for the  
first Caution.

I come now to the *second Cau-*  
*tion.*

If you would prevent affliction,  
labour to be instructed by the cha-  
racters which you see upon other

God deals with his children  
Tutors do with the children of  
penances, whip them upon strangers  
Thus God scourged Israel  
on the back of the Nations round

about; Zeph 3. 6. *I have cut off the*  
*fortifications, their towers are desolate,*  
*made their streets waste that none*  
*can pass by, their Cities are destroyed,*  
*that there is no man, that there is*  
*no inhabitant: SHORT WORK!*

their punishment, was Israels  
punishment; I said, Surely thou wilt  
punish me, thou wilt receive in-  
struction: The Worlds judgements  
the Churches instructions, and  
look that his people should  
make that use of this practical

2 Caution,  
Labour to  
profit by  
other mens  
sufferings.

Zeph. 3. 6.

L doctrine;

Verse 7.

Jer. 7. 12.

doctrine ; I said , Surely thou wilt  
 fear me , thou wilt receive instruction : God had gracious ends in the  
 dispensation ; his severity to strangers , was his tender mercies to-  
 wards Israel ; he spared not the  
 Nations , that he might have spared  
 them , so their dwellings should not be  
 cut off : God cut off the Nations  
 vers. 6. that he might not cut off  
 Israel ; Behold ( as the Apostle said  
 in another case , Rom. 11. 22. ) to  
 goodness and severity of God ; severity  
 to the Nations , but goodness  
 towards Israel , had they continued  
 in his goodness , had they received  
 instruction by their neighbours  
 destruction. And as God punished  
 Israel upon the Nations backs ,  
 God punished Judah upon Israels  
 back : Go ye now to my place in Sa-  
 lom , and see what I did to it , for the  
 wickedness of my people Israel : Israels  
 chastisements should have been Jeru-  
 salems teachings , and by their stripes  
 she should have been healed ; for the  
 neglect whereof God is highly displeased ,  
 and speaks concerning those  
 in a very angry dialect ; And I should

when for all the causes whereby back-  
 siding Israel had committed adul-  
 tery, I had put her away, and given  
 her a bill of divorce; yet her trea-  
 cherous sister Judah feared not, but  
 went and played the Harlot also. Jer. 3. 8.  
 God took it ill, that Jerusalem  
 should slight the kindness of such a  
 Cautious, and despise the counsel  
 which was written to her in her  
 brothers blood; q. d. I would have  
 made Jerusalem wise by Samaria's  
 errors, and taught her by a rod  
 which she only saw: but she fear-  
 ed not; she hardened her heart  
 through unbelief, and either would  
 not understand the Cautious, or da-  
 unted me to my face to do my worst,  
 while by her shameless whore-  
 doms she went on to provoke me  
 to jealousy. This hasteneth that  
 judgement upon her self which she  
 had inflicted on others; Judah must  
 feel Israels rod, because she would  
 not hear it; As Israel must suffer  
 those judgements on the Nations  
 which she would not improve; by  
 those very Nations by whom she  
 should not be instructed, she must  
 be

be destroyed, Zeph. 3. 8. So Judah must feel what she feared not at a distance; she that would not tremble at her sisters divorce must suffer divorce her self, and be judged as women that break wedlock, &c. Ezek. 16. 38. And bear her own shame for her sins that she had committed more abominable then they vers. 52.

Beloved Christians, if we would prevent the like severity, let us take heed of the like security; God hath been a long time scourging England upon Germanies back, and upon Irelands back, and upon Scotland back; God hath for these many years scourged London on the back of all the Cities and Counties round about; and God doth daily scourge every one of us in particular upon the back of our suffering brethren, in divers kinds; his design is, that we should fear him, that we should receive instruction; If we altogether fail his expectation, we may fear that the same rods are preparing for our backs, where with they have bled, yea that the

shall be turned into scorpions  
 to us ; we sin worse then others,  
 when we sin those very sins for  
 which others have been punished be-  
 fore our faces, and add contempt to  
 their transgressions ; and how just  
 will it be with God , if as we ag-  
 gravate their sins, so He aggravate  
 upon us their plagues ; that we that  
 would not be bettered by Gods  
 warning pieces should be destroyed  
 Gods murdering pieces ; that  
 we that would not see and learn,  
 should feel and perish ; even parti-  
 cular judgments should be our do-  
 cuments ; Remember Lots wife ;  
 the pillar of salt should season our  
 hearts , that when the judgments of  
 God are abroad in the Earth , we  
 that are the inhabitants ( not of the  
 earth only, but ) of Sion also, may  
 learn Righteousness. Even those  
 judgments which the Magistrate  
 both execute by Gods appoint-  
 ment , are chiefly for caution to  
 standers by , that others may hear  
 and fear , and do no more any such  
 wickedness , &c. How much more  
 those judgments which the Lord

No. 11. a  
 document 1

Deut. 13.  
 11.

himself doth execute? *vid.* Psal. 64. 7, 8, 9, 2 Pet. 2. 6. When the father is correcting one child, the whole family should fear and tremble.\* *Go to my place in Shiloh* saith God to the Jews, *and see what I did to it for the wickedness of my people Israel.* If we would learn by other mens sufferings, we should prevent our own; this is the way to prevent sufferings.

The Lord make us wise to Salvation.

2 Branch  
of Exhort.  
Such as  
are under  
affliction.

I come to the second branch of Exhortation, *sc.*

To such as yet lie under affliction, and the chastisements of the Almighty.

Take notice of  
Gods correction.

Take notice, O thou afflicted Soul, *what Gods design is in afflicting of thee, and make it thy design* namely, that thou mayst be taught that correction may be turn'd into instruction; *hear the rod, and who hath appointed it.* It is the great mistake and folly of men, that they make more haste to get their afflictions removed than sanctified; *The captive exile hasteneth that he may*

Ps. 51. 14.

loosed, that he should not dye  
the pit, &c. q. d. men would fain  
break prison, or leap out at the  
window, before God open the door;  
but this their way is their folly:  
the following words imply;  
I am the Lord thy God that di-  
vided the Sea, whose waves roared, Verse 15.  
Lord of Hosts is his Name; q. d.  
men would fain be delivered, but  
they take not the right course;  
deliverance belongs unto me, I  
am the Lord thy God that divided  
the Sea, and made it a way for my  
ransomed to pass over, and that  
when it was most tempestuous,  
when the waves thereof roared:  
When I will deliver, no obstructi-  
on can stand in the way; and yet  
Israel now in captivity will not  
look to me: I am the Lord of  
Hosts, that have all the Armies in  
Heaven and Earth at my command;  
and yet when they are besieged  
with troubles and dangers, I can-  
not hear from them, they run to  
the creature, and neglect God; or  
they cry to me in their distres-  
ses, it is for deliverance only, but



'not for teaching, though I have  
 'put my words in thy mouth, vers. 16  
 'that is I have given them my Law  
 'and Statutes, wherein I have made  
 'known my design in affliction  
 'why I send them into captivity  
 'namely, that there I might  
 'TEACH THEM, that I might  
 'humble them, and prove them, and  
 'make them know what is in their  
 'heart. This is the shortest way  
 'to deliverance, and in this path  
 'they had trod, I would have plant-  
 'ed the Heavens, and laid the founda-  
 'tions of the Earth, vers. 16. even  
 'the NEW HEAVENS and  
 'the NEW EARTH of Jerusa-  
 'lems Restoration, and have said to  
 'Sion, Thou art my people, in the same  
 verse. This is Gods method wherein  
 he will own his people, and wherein  
 if they meet him, they shall not stay  
 long for their deliverance.

And therefore be wise, O thou  
 afflicted, tossed with tempest, and now  
 comforted, be instructed, lest God  
 Soul depart from thee; make more  
 haste to be taught, then to be deli-  
 vered; and chuse rather to have

by affliction sanctified, then removed; that is observable in Elisha's speech: *Hypocrites in heart heap up wrath (i. e. add to their own calamities) why? they cry not when bind-  
them. Why as it is, Job 34. 32. That which I see not, teach thou me; if I have done iniquity, I will do no more.*

Consider,

1. That this is Gods design, that he might teach thee by his chastisements, and if thou crossest Gods design, is just with God to cross thy design; thou wilt not let God have his end in instruction, he will not let thee have thy end in enlargement, the only way to retard deliverance; to make too much haste to be delivered; and he that believeth will not make haste.

1. If we cross Gods project, God will cross ours.

2. Consider, That bare deliverance is not the Blessing: I told you before, that deliverance alone is but the fruit of common bounty; He tell me more now: Deliverance alone may be the fruit of the Curse; a man may be delivered in wrath, and not in love; Deliverance from one affliction may but make way for another;

2 Deliverance is not the Blessing

Levit. 26.

27, 28.

Levit. 26.

23, 24.

It is sad to  
have affli-  
ction, but  
not the  
blessing.

for a greater : Affliction may return, like the *unclean spirit*, with *seven more worse* than it self; So God threatens an unteachable people; *If by these things ye will not be reformed, but will walk contrary to me, cross my design in my chastisements, then will I walk contrary to you, I will cross your design and in stead of deliverance, I will punish you yet seven times more for your sins. The blessing of correction is instruction; let not God go till he bless thee. It is a sad thing to have affliction, but not the blessing of affliction; to feel the wood of the Cross; but not the good of the Cross; to taste the bitter root, but not the sweet fruit of a suffering condition; the Curse, but not the Cordial. Truly in such a case one affliction may not only make way for another, for more, for greater; but affliction here may make way for damnation hereafter; and as one saith wittily — by all the fire of affliction in this world, a man may be but perboild for Hell. And therefore in instruction, study the Lessons of suffering*

...ing condition, *ut sup.* and be  
 ...fortunate for nothing so much  
 ...to be taught of God; and to be  
 ...ought not with a common teach-  
 ...g, but that special, Covenant,  
 ...ing teaching, which changeth the  
 ...into the nature of the Truth, and  
 ...d makes the Soul holy as it is holy,  
 ...d pure as it is pure, and heavenly  
 ...it is heavenly; *He for our profit,*  
 ...at we might be partakers of his bo-  
 ...ness,

Heb. 12 10

Third Branch of Exhortation,  
 To them that are come out of af-  
 fliction and fiery tryals; Sit down,  
 Christian, and reflect upon thy self,  
 in upon thine own heart, exa-  
 mine thy self; Have teachings ac-  
 companied chastisements? hath the  
 bud budded? cast up thy accounts;  
 what hast thou learned in the  
 school of Affliction? Not to go,  
 over the larger Catechism of those  
 twenty Lessons again, view the  
 abbreviate; Hath God discovered to  
 thee the sinfulness of sin, the empti-  
 ness of the Creature, the fulness of  
 Christ? Is no evil like to the evil  
 of sin? \* no good like to Jesus  
 Christ?

3 Branch  
 of Exhort.  
 to such as  
 are come  
 forth of af-  
 fliction.

\* Fornica-  
tur animi  
que averti-  
tur abst-  
et querit  
extra te ea  
que pu-  
ra et liqui-  
da non in-  
venit nisi  
cum redit  
ad te Aug.  
Confess. 1.  
2. c. 5.

Christ? Is the world become a  
empty vanity, a mockery, a nothing  
in thine eyes? Canst thou say, it  
good I have been afflicted? and can  
thou point out that good, and say  
This I had, this I have got by my  
sufferings; I know divine Truth  
more inwardly, more clearly, more  
experimentally, more powerfully  
more sweetly, then ever; it hath  
more abiding impression upon my  
heart?

I would speak a word.

1. To them that can evidence  
these teachings to their own  
Souls.

2, To them that cannot.

First, To those who through grace  
do find the fruit of affliction in the  
savory and saving teachings of God  
upon their hearts; let me, by way of  
Exhortation commend a threefold  
duty to you.

Three duties.

1. Study to be thankful.
2. Labour to preserve the teachings of God upon thy spirit.
3. Learn to pray for them that are afflicted, and what to pray.

First

First, *Study to be thankful*; Hath God taught thee as well as chastised thee? O say with David, *What shall I render to the Lord?* For consider how great things God hath done for thy Soul.

1. God hath done more for thee, when if he had never brought thee into affliction and trouble, or then if he had brought thee out the same way on which he sent thee in; if he had delivered thee upon the first prayer that ever thou madest in thine affliction, it had not been a comparable mercy to his teachings of thee by affliction; Prevention and deliverance may be in wrath, *ut sup.* but God never teacheth the Soul but it is love.

2. God hath doubled his mercy and loving kindness to thee, he hath commanded deliverance and instruction too; a twofold mercy; yea, as Deliverance and Instruction were the return of Prayer, a treble, a multiplied mercy; which should greatly endear the heart to God, and make it sing with David, *I will love the Lord, because he hath heard the voice*

1 Duty,  
Thankful-  
ness.

The privi-  
ledges of  
being  
taught as  
well as  
corrected.

1. It is  
better  
deliver-  
ance.

2. It is a  
double, a  
multiplied  
mercy.

Psa. 116. 1

*voice of my Supplication, upon the return of prayer in a single deliverance, God expects the return of praise, Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me, how much more when he wreaths and twists his mercies one in another, ? double and treble and multiplyed mercy; calls for double and treble and multiplyed thankfulness; when God loads us with mercy we should load him with our praises.*

3. a seal of Adoption.

Heb. 12.  
11.

Psa. 89. 31,  
32, 33.

Heb. 12. 7.

3. Instruction is the Seal of God, which set upon Correction doth seal up Adoption and Son-ship, to them that are exercised thereby; the children of affliction are, by Divine Teaching, sealed up the children of promise: If his children forsake my Law, speaking of Christs spiritual Seed, I will visit their transgressions with a rod, &c but my loving kindness will I not take away; I will visit them with the rod, that is, I will teach them with the rod, it shall be a rod of Instruction to them, that is the childrens portion: if his children forsake me, &c. God deal with



with you as with *Sons*. Behold oh  
 you Christian soul, God hath done  
 that for thee in thy *sufferings*, which  
 possibly be *denied* thee in thy pro-  
 vidence, given thee an *Evidence* of  
 Son-ship; he hath made thy *suf-  
 fering* time thy *sealing* time; and  
 hath *allured* thee and *brought* thee *Hos. 2. 14.*  
 to the *wilderness*, and there hath  
 taken *comfortably* to thy heart.  
 thy *Patmos* hath been thy *Paradise*  
 wherein he hath given thee his  
*names*:

4. God hath consecrated thy *suf- 4. Suffer-*  
*ferings* by his *Teachings*: *Afflictions* are  
 have taken *Orders* as it were, consecra-  
 and stand no longer in the rank of ted.  
 ordinary *Providences*, but serve  
 now in the *Order* of *Gospel* *Ordi-*  
*nances*, officiating in the holy gar-  
 ment of *Divine Promises*, and to the  
 same *Uses*. What is the great end  
 and design of the *Promises*? the  
 apostle tells us, 2 *Pet. 1. 4.* There  
 is given to us exceeding great and  
 precious *Promises*; that by them we  
 should be partakers of the *divine na-*  
*ture*, i. e. of *gracious dispositions* and  
*realities*, which make the soul *resem-*  
*ble*

Heb. 12, 10

To you is  
is GIVEN  
not only to  
believe, but  
to suffer.  
Phil. 1. 29.

5. The suf-  
ferer is  
consecra-  
ted,

ble God, holy as he is holy, &c. this is the end of Divine Promises and Ordinances; and mark, what the Apostle Peter affirms of the Promises the very same doth the Apostle Paul affirm of Gods chastisements, He for our profit, that we might be PARTAKERS Of His HOLINES: See, by vertue of divine teaching affliction advanced to the same degree and office with Gospel Ordinances and Promises; so that what hinders, why we may not give those titles of honour to Afflictions, which the Apostle here gives to the Promises, and say, There are given unto us exceeding great and precious Afflictions that by them we might be partakers of the divine nature, that is, made partakers of his holiness. See, O thou afflicted soul, by teaching God hath changed the very nature of affliction; He hath turned thy water into wine; a prison, a bed of sickness, into a school, into a temple wherein he hath taught thee into his own likeness.

5. As God hath consecrated thy sufferings, so he hath consecrated thee

also by thy sufferings. As it is  
 of Christ, He made the Captain Heb. 2.10.  
 our Salvation perfect through  
 sufferings: τελειῶσαι he consum-  
 mated, or perfected; Christ became  
 perfect Mediator by his passion;  
 the Cross was the complement and  
 solution of his Mediatorial office; Joh. 19.30  
 when you hear him cry upon the Transacta  
 Cross, πῆλιν, It is finished. And sunt omnia,  
 as also may it be said of the mem-  
 bers of Christ, they are perfected by  
 sufferings; Chastisement being cou-  
 pled with teaching, is the Consecra-  
 tion and Consummation of the  
 members: I fill up, saith Paul, that  
 which is Behind of the afflictions of Col 1.24.  
 Christ in my flesh; the after-suffer- τὰ ὑστερή-  
 of Christ. As Christ as a Me- μαῖα.  
 diator, so Christ as one Body, with  
 members, is compleated by suffer-  
 ings; I fill up that which is behind:  
 Christ is not full till all his members  
 have had their measure of sufferings;  
 you have need of patience, that  
 when you have done the Will of God, Heb. 10.36  
 you may inherit the Promises.  
 when we have done Gods will, all  
 is not done; there is somewhat to  
 be

be suffered, without which the Christian is not in a capacity to receive his inheritance; you have need patience, sc. to carry you through the suffering part of your work, well as the doing, that so being perfect, you may inherit the promises.

6. Crown'd  
with the  
Blessing.  
He is blest-  
ed, quia e-  
ruditur ad  
beatitudinem.  
Greg. Mc-  
ral. in Job  
5. 17.

Lastly, By adding instruction to correction, God hath crown'd thee with the blessing: \* Blessed is the man whom thou chastenest and teachest: God hath turn'd thy Crown of thorns into a Crown of gold, and set it on thy head, and now brings thee forth wearing the Crown, and shews thee, as it were, in to the world as a monument of favour and grace, proclaiming before thee, Thou shalt it be done to the man whom God will honour.

Well then, Christian, take up thy quid retribuam? sit down and consult with thine own Soul, what thou shalt render for so rich a mercy? and behold, it is resolved to thy hand: Psal. 135. I will deliver thee, and thou shalt glorify me. Behold God hath not only delivered

but taught thee, now therefore  
expectesth glory from thee.

Glorifie God,

Glorifie  
God,

With thy lips; I cryed to him  
my lips, and he was GLORI-  
ED with my TONGUE: Let

1. With  
your lips.

Thy lip of prayer be turn'd into the  
ve of praise; make your tongues

thy glory, by proclaiming Gods glo-

be telling what great things

hath done for you; say with

aid, Come and hear all ye that

God, and I will tell you what he

Psa. 66. 15

done for my Soul: abundantly

the memory of his great good-

make his praise glorious. Extol

in Psalms of Thanksgiving:

unto the Lord, O ye Saints of

Psal. 30. 4:

Give thanks at the remembrance

his holiness: He that offereth me

Psa. 50. 23.

se, GLORIFIETH ME.

Glorifie God with thy life,

2. With  
your lives.

his praise; hath God taught

If thou wouldst glorifie God,

and put all the Lessons which

thou hast learned into print: shew

the graces of him that hath

1 Per. 2. 9.

led thee out of darkness into his

τὴ ἀπελὰς

livelong light; print them in such

the excel-  
lencies.

Psa. 50. 2.

*Loquere ut  
te videam.*

Mat. 516.

*\* Caelum  
quoddam  
lucidissi-  
mis virtu-  
tum stellis  
exornatum.*3. Be ready  
to teach  
others.

a legible character, that who so  
may read: *Lip-praise* is good,  
*life praise* is better; He that  
me praise glorifieth me, and to  
that ORDERETH HIS CON-  
SATION ARIGHT will I  
the Salvation of God: It is  
to speak so, that men may see;  
standers by may be Gods witne  
and yours, that you are taught  
God; and say, *Lo what hath*  
*wrought?* how holily, and hum  
and fruitfully, and self-denyingly  
these servants of God walk  
they came out of tribulation?  
so, that you may take off  
scandal of the Cross of Christ,  
bring men into love with a suffe  
condition: Let your light shine b  
men, that they may see your  
works, and glorifie your Father  
is in Heaven; \* that you may  
little Heaven sparkling with br  
stars of divine graces, as it was  
of Joseph.

3. Now God hath taught  
be thou ready to teach others:  
a debt which thou owest to all  
conversest with; When thou  
conver

erted, strengthen thy Brethren.  
 communicate what God hath  
 ht thee to thy y ke-fellow, chil-  
 servants, friends, upon all  
 able opportunities Sanctified  
 ledge is communicative; Free-  
 thou hast received, freely give.  
 and never lighted this candle, that  
 ould be put under the bed, or  
 the bushel; the bed of plea-  
 or the bushel of profit, but that  
 ay be put into the candlestick of  
 conversation, and so shine before  
 that they may see, and glorifie  
 Father which is in Heaven.  
 is indeed to glorifie God. And  
 much for the first Duty. I  
 to the second Duty; and

Mark 4.  
 21.

labour to preserve the teachings  
 d upon thy Spirit. Study how  
 maintain that sweet gracious  
 of heart into which God hath  
 t thee by affliction. It is the  
 which Christians should pra-  
 as oft as they come from the  
 , or any other divine Ordi-  
 : When we come out of a  
 ath, we should sit down, and  
 observe

2 Duty;  
 To pre-  
 serve a  
 good frame  
 of spirit.



observe with what frame of mind God sends us away from the Ordinance; If the Ordinance hath no savory gracious impression upon the heart, to lie in the dust, mourn, and commune with our hearts, and lament after God, there be an Ordinance-frame, should rejoyce in it, bless God for it, and labour to keep up such a frame upon the heart till the next solemn approach to God. Christians, much more should this be our care and study when we come out of Gods furnace, that solemn Ordinance of affliction, to labour to maintain that melting frame of heart, warmth and heat, that life and vigour which we have brought with us out of affliction. Look to your selves that ye lose not those things which God hath wrought in you. To that end take a few Means or Helps.

2 John 3. First, Be often reading over LESSONS which God hath taught you; frequently revive the remembrance of them in your heads, work the impressions of them upon your hearts: labour not only to

Means to preserve a good frame of heart.  
1. Be often perusing your Lessons.

without book, but indeed to  
 them by heart. I tell you Chri-  
 you have need to take much  
 with your selves, to keep the  
 things of God alive upon your  
 : For be sure of this, that  
 will finde a great difference be-  
 your hearts yet under afflicti-  
 and when the affliction is taken  
 and without infinite watchful-  
 your hearts will be too hard for  
 The heart is deceitful above  
 things, and desperately wicked. Jer. 17. 9.  
 is much of a Pharaoh-like  
 tion in every man, very prone  
 when the storm is over.  
 sad and wonderful to consider,  
 a corruption will lie as if it  
 quite dead, while danger and  
 are before us, and how sud-  
 and powerfully it will revive;  
 without special take heed, be-  
 the Soul, when the danger is  
 That Caution which God  
 Moses gave the Israelites in the  
 nesses, may make every wise  
 man to tremble: I know their  
 nations, which they go about  
 NOW, BEFORE I have  
 brought

Deut. 31.  
 21.

brought them into the Land, which I swore. Their hearts were secretly projecting for their lusts while they were yet smarting under the rod: and in the howling wilderness they are forecassling how to resist sense, and serve their carnal interests, when they should come into the Land that flowed with milk and honey. Possibly, these were down-right resolves; but saith the Lord, I know their imaginations. O my Brethren, we should have hearkened to the whisperings of Lust in our own bosoms, and labour to suppress them; to crush the Serpent which is in the shell; for if there be floatings of sin in the imagination while yet in durance, what promising and contrivements will be in the heart when liberty and enlargement shall present temptations and opportunities? And therefore keep we our hearts with all diligence, or as the Hebrew hath it, of all keepings keep our hearts for out of them come the issues of life: and when the days of tribulation and trouble are gone,

Prov. 4. 23.

Hic fons  
boni, et pec-  
candi origo  
Hieron.

Tr

...ths, and Counsels received, frequently and fixedly upon your Consciences; that you may, like good disciples, instructed to the Kingdom of God, bring out of your treasures things new and old; and have always a readiness wherewith to oppose and check temptation, and may sanctify every Lesson which God hath taught you, in the season hereof.

Mar. 13. 52

Secondly, Renew, also, often up-  
your Souls, the remembrance of  
sharpness and bitterness of the  
affliction: it will be a notable cor-  
relative to sensuality, and give check  
to sinful excesses. The flesh will  
quickly grow wanton when it find-  
eth ease; *Jesurun*, when the neck  
was got from under the yoke quickly  
axed fat, and kicked: They soon  
forgot his works, they waited not  
for his counsel, but lusted exceedingly-

2 Help,  
Renew the  
remem-  
brance of  
the afflic-  
tion.

Deut. 32.

15.

Psal. 106.

13.

WORKS and COUNSEL,  
HASTISEMENTS and  
TEACHINGS were quickly  
forgotten, when once the affliction  
was over, They quickly forgot a  
green wilderness, in a land that flow-

ed with milk and honey: They waited not for his Counsel; they grew weary of Counsel, when once freed from Correction; and chose rather to walk by the dictate of their own lusts, then of Gods Laws, till at length God grew as weary (if I may so say) of counselling, as they were of being counselled: and gave them up to their own hearts lusts, to walk in their own counsels: That they that would not live by Gods counsels, should perish by their own. And therefore, you that are come out of the house of bondage, remember the sorrows of a suffering condition; set not your heart so much upon the pleasure of your present enlargement, as upon the bitterness of your former captivity. The Church found great advantage in when returned from Babylon: remembering mine affliction and misery, the wormwood and the gall my Soul hath them CONTINUALLY in remembrance: and what was the fruit of it? it follows, *Am I humbled in me*: The meaning of this; The people of God among

Psa. 81. 12.

Lam. 3. 19

ews (that desired to keep close to God after their great deliverance) experienc'd a *serious and constant remembrance* of those *seventy years sufferings*, to be an excellent preservative to that *humble and gracious* frame of heart, which God wrought them into, in their *captivity*: and yet that is not all; As remembrance of affliction preserved *Humility*, so Humility strengthened *Faith*: *this I recall to mind, therefore I H O P E*: Tribulation wrought *patience*, and *patience experience*, and *experience H O P E*, &c. By the kindly operation of the remembrance of former Dispersations, she began to conceive *H O P E* through *grace*, that God had not chastened Her in *wrath*, but in *love*; and that all her *tribulations* were the *fruit* of the *promise*, not of the *Threatening*; a *blessing*, not a *Curse*. Go you and *likewise*.

Thirdly, *Call often to mind the old discourses and reasonings, the tears and tremblings, which you have had in your bosoms in the*

M 2                      *times*

Rom. 5.3.

3 Help.  
Remem-  
ber all  
your un-  
comely  
carriage  
in afflicti-  
on.

*times of trouble and distress: Thus the Church, Lam. 3. 17. I forgot prosperity: She had been so long in suffering condition, that now she can scarce remember that ever she saw good day in all her life; and at length she sits down, and giveth her self up to despair; And I SAID, my strength and my hope is perished from the Lord; She remembreth what unbeliefing conclusions she made in her affliction; I SAID, &c. And so the Prophet Jeremiah, Vers. 54. Waters flowed over mine head; then I SAID, I am cut off; when he began to sink in the mire, he remembreth how his heart began to sink with fear; he calleth to mind, what faithless language his heart spake I SAID, I am cut off.*

*Thus David, I SAID in my passion, &c. Psal. 31. 22. and 116. 11. and Jonah 2. 4. THEN I SAID I am cast out of thy sight. Hezekiah makes a large narrative of what discourses he had in his own Soul, what time he had received the sentence of death; and leaveth it in writing to all posterity; Isa. 38. 9.*

THE



THE WRITING of Hezekiah Isa. 38. 9,  
 King of Judah, when he had been 30.  
 sick; I SAID in the cutting off of  
 my days: what did he say? truly  
 he uttered very strange complaints  
 for such an eminent Saint as he was;  
 I shall go to the gates of the grave;  
 I am deprived of the residue of my  
 years; I shall behold man no more  
 with the inhabitants of the world;  
 mine age is departed; and a great  
 deal more to that purpose; The sum  
 thereof is this; I shall dye, I shall  
 die; I must take my leave of this  
 world; and worms must eat my flesh  
 in the grave, &c. Such uncomely  
 words he uttered; but he remembereth  
 them afterward, and is contented.  
 He shames himself for them to all the  
 world; he puts his fleshly complaints  
 in print, that he may humble him-  
 self, and caution, yea and comfort,  
 others,

And thus, Christians, should we  
 do; we should call to mind our  
 A I D S; i. e. we should sit down  
 and recount the impatiencies and  
 short spiritednesses, the marmur  
 and unbelief, the love of a present  
 world,

Psal. 25.8.

world, the fear of death, the hard thoughts of God; all the irregularities and distempers of our own spirits, in the time of Tribulation; I said, said, &c. Doubtless it would be of singular use, as, to humble our Souls and to check corruption; so, to endeavour and preserve the Teachings of God upon your Souls; while you might tune Davids Thanksgiving (conceive upon some such like occasion,) Good and upright is the Lord, therefore will he TEACH SINNERS in the way; q. d. I sinned against the Lord in my affliction, by my impatience, unbelief, unhumbleness, &c. y. He was pleased, not altogether to leave me without the Teachings of his Spirit? not because I was good but because He was good; not because I pleased HIM, but because Mercy pleased HIM; not because I was upright before Him, but because He was UPRIGHT; true and faithful to his own Promise, hath done it; Good and upright is the Lord and therefore HE hath TAUGHT me, though I was a sinner, in the way.

Fourth

Fourthly, *Remember your Vows.* 4 Means  
 When God, by the fire of affliction, Remem-  
 shew'd you your folly, discovered to ber your  
 you the *hidden corruption* of your Vows.  
 hearts, and brought your ways and  
 doings to remembrance, which were  
 not good; you were *ashamed*, yea,  
 even *confounded*; and said, as it is  
 in *Job*, Lord, wherein I have done  
 wickedly, I will do so no more. But  
 take heed it be not so with you, as  
 it was with backsliding *Israel*, of  
 whom God thus complaineth; Of  
 old time I have broken thy yoke, and Jer: 2. 20;  
 burst thy bands, and thou saidst, I  
 WILL NOT TRANSGRESS:  
 q. d. I brought thee, hundreds of  
 years since, out of the *Land of E-*  
*gypt*, out of the house of bondage, and  
 then thou madest me fair promises,  
 I remember the kindness of thy  
 youth, the love of thine espousals,  
 vers. 2. Thou saidst, I will do so no  
 more: Lord, I'll be covetous no  
 more, and idolatrous no more, adul-  
 terous no more; I will murmur no  
 more, I will no more depart from  
 thee, Thou art the Guide of my  
 youth. Good words, had she been as

good as her word: but Oh read what followeth, and tremble; when upon every high hill, and under every green tree, thou wandrest, playing the harlot: i. e. no sooner her old heart and her old temptations met, but presently they fell into mutual embraces: and this is the temper of our hearts; for all the world; \* we are very good while we are in affliction, and promise fair; but no sooner the tryal over, but we forget Gods Teachings and our own Vows, and return into the same course and fashion of conversation as before. Now therefore, if you would preserve the Teachings of God upon your spirits, sit down, remember your vows; and spreading them before the Lord, say with David, I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. Lord, through grace assisting, I will be as ready to pay my vows, now I am well, as I was to make vows when I was sick, &c. THY VOWS are upon me, I will render praises unto thee. When you have made good Vows,

\* Nuper  
me cupis-  
dam amici  
languor  
admonuit  
optimos esse  
nos dum  
infirmi su-  
mus, Plin.  
ep. 26. l. 7.  
ad Max.

Psal. 66.  
13, 14.

Psa. 56. 12.

*Vows*, be as careful to *make good*  
*your Vows* unto the Lord : *Vow*, and *Psalm 76. 11.*  
**PAY** unto the Lord your God.

In the fifth place, If you would <sup>5 Means,</sup>  
 preserve the teachings of God upon <sup>Attend</sup>  
 thy heart, *attend constantly and con-* <sup>upon the</sup>  
*scionably upon the Ministry of the* <sup>Word.</sup>

*Word.* The truth is, the *Word* and  
 the *Rod* teach the *same Lessons.* The

*Rod* many times is but the *Words*

**REMEMBRANCER** : And

therefore as the *Rod quickens* the

*Word*, so the *Word* (back again) will

*revive* and *sanctifie* the teachings of

the *Rod* : They mutually help to set

one another with *deeper impressions.*

And therefore *hear WISDOM*,

*watching dayly at her gates, waiting* *Prov. 8. 34.*

*at the posts of her doors*, if thou

wouldst be *blessed.* It will be of a

*twofold advantage.*

1. *It will help your memories :*

As the *Rod repeateth* the *Word*, so

the *Word* will repeat the instructi-

ons of the *Rod* ; the *Gospel* will

bring to remembrance what you

have learned in the *School of Affli-*

*ction.*

2. *It will quicken affection :* To

M 5

hear

Deut. 5. 25  
26.

hear that repeated by the *Still sweet*  
*voice of the Gospel*, which before  
 God taught you in the *voice of*  
*thunder*, this cannot but affect, and  
 make you bespeak the Gospel, as  
 once the *Israelites* did *Moses*, *Speak*  
*thou unto us all that the LORD our*  
*God shall speak unto thee, and we will*  
*hear it and do it, but let us not hear*  
*the voice of God any more, that ter-*  
*rible voice of Judgment, lest we dye*  
 And certainly God will take it as  
 well at your hands as he did at *Is-*  
*raels*, and will answer in some such  
 language, *I have heard the voice of*  
*this people, they have well said all*  
*that they have spoken: O that there*  
*were such an heart in them, that*  
 Verse 29. *they would fear me, and keep my*  
*Commandments, that it might be well*  
*with them, and that I might not bring*  
*upon them such evils as I have done*  
*any more.*

6 Means,  
 Feed a  
 good frame  
 of heart.

6. *Be often feeding that frame*  
*heart which God hath taught thee*  
*into: do by it, as thou daily beggest*  
*God would do by thee; Give it daily*  
*by day its daily bread; Meditation*  
*suitable to the nature of that grace*  
 which

which thou wouldst maintain; threatenings, promises, truths, Scripture considerations, agreeable to the Lesson: Take heed of feeding corruption with thoughts of the sweetness that is in sin; take heed of starving grace by withdrawing from it suitable aliment. You will require the blood of your Infants that are starved at the Nurses hands; Will not God be much more jealous over the births and issues of his own Spirit? Meditate much upon the Sinfulness of sin, the Emptiness of the Creature, the Fulness of Christ, the exquisiteness of his Sufferings, the severity of the last Judgment, the torments of Hell, the joys of Heaven, the infinite Perfections of the Divine Nature, and the horror of Eternity. Rich in Meditation, and rich in grace.

*Meditatio  
q. mentis  
dilatatio.*

7. And lastly, Be much in prayer. 7 Help.  
As it was not enough for God to make the first Creation, but he must uphold it by the word of his power, or else it would quickly have returned into its first Nothing; so it is with the second Creation, Christ is the

*Heb. i. 3*



Heb. 12. 3. the *Finisher* as well as the *Author*  
 Phil. 1. 6. of *grace*; He that hath begun a good  
 work in you, must perfect it; *Stability* onely comes from the un-  
 changeable God; and therefore pray,  
 that God would put of his un-  
 changeableness upon you. Pray as  
*Luther* was wont to pray, *Confirm*  
 O Lord in us what thou hast  
 wrought, and perfect the work thou  
 hast begun in us to thy Glory, so be  
 it; which he seems to have taken  
 out of *Psal. 68. 28. Strengthen, O*  
*God, that which thou hast wrought*  
*in us.* Pray that prayer which *David*  
 prayed over that liberal frame of  
 heart which God had formed in his  
 people for the service of the Temple.  
 O LORD God of *Abraham, and I-*  
*saac, and Jacob our Fathers, KEEP*  
*THIS FOR EVER* in the ima-  
 gination of the thoughts of the heart of  
 thy people, and *PREPARE* their  
 heart unto thee; or \* *STABLISH*  
 their heart. Oh be earnest with God  
 for *Stability* of heart, that thy good-  
 ness may not be as a morning cloud,  
 and as the early dew, but that it may  
 (in some proportion) resemble the  
 Author

Act. &  
 Mon. for.  
 777.

Chron.  
 9, 18.

Isa. 6. 4.

Author of it, and be Yesterday, and today, and the same for ever. H. b. 13.8.

In a word, By all these means and helps, and what other God hath sanctified for this gracious end, labor, Christians, to be such out of your afflictions, as you promised God and your selves to be when you were in; that neither God nor your own Souls may have cause to repent of your sufferings; that the fruit of chastening may be † Repentance never to be unrepented of, i. e. \* never to fall back again: Having in your troubles repented of your sins, take heed when you are delivered, that you repent not of your repentance; and he that hath not repented of his repentance now, shall never have cause to repent for his repentance hereafter.

And thus have done with the second Duty of those who through grace do find they have been taught by affliction.

I come now to the Third Duty.

Pray for the afflicted; and when you pray, say, Lord, teach them, as well as correct them, that they may be blessed. O pray thus for ENGLAND,

Possum ergo quod pluribus verbis pluribus etiam voluminibus philosophi docere corantur ipse brevi. ter tibi mihi que precare, ut tales esse sancti perseveremus qualis nos sumus prosternamur infirmi.

Plin ep. 26  
l. 7. ad max  
† 2 Cor 7.  
\* Marbury  
of Repent.

3 Duty,  
Pray for  
the afflicted.

*LAND*, she hath been a long time  
 sorely chastised of the Lord, and yet  
 hath been all this while *like a Bullock*  
*unaccustomed to the yoke.* O pray,  
*Turn us Lord, and we shall be turned,*  
*thou art the Lord our God.* Pray,  
 Luk. 19 42 that God would teach *ENGLAND*  
 in this day of her visitation the things  
 of her peace before they be hid from  
 Jer. 6. 8. her eyes. O pray that we may be  
 INSTRUCTED, lest Gods soul depart  
 from us: If *Correction* go not forth  
 into *Instruction*; if *England* be not  
 at length reformed by all the judg-  
 ments of God upon her, *she hath seen*  
 her best days, and may expect to be  
 Jer. 6. 8. made desolate, a Land not inhabited;  
 there is no balm for our pain, nei-  
 ther any Physician that can heal our  
 malady.

Pray thus for all your friends, who  
 are or have been in the furnace of  
 affliction; pray that they may come  
 forth as gold purified seven times in the  
 fire, that they may lose nothing there  
 but their rust and dross. Pray, Lord  
 what they see not, teach them, and if  
 they have done wickedly, let them do  
 so no more. One great use which  
 Christ

Christians should make of *reading the Scripture*, is to learn from thence the *language of prayer*. And oh that the professors of this age would in this particular learn *what* to pray, and *how* to pray for their brethren in *tribulation*: O that they would *censure less*, and *pray more*, and instead of speaking one of another, speak more one to another, and one for another; that was only the good old way; THEN they that feared the Lord *spake often one To another*: But oh the tender, praying, healing, restoring SPIRIT, is departed; and if Christians stir not up themselves to call it back again, it is a sad presage that God is *departing too*; and *wo unto us when God departeth from us*: We are like water spilt upon the ground, that cannot be gathered up again: We *judg before we enquire*, and *reject before we admonish*: Our Brethren (upon vain *surmises*) are to us as *Heathens and Publicans*, before we have been to them as *Christians and fellow members*: And this we think *becometh us*, and we take a kind of *pride and contentment* in it.

But

Mal. 3. 16.

Hos. 9. 12.

Gal. 6. 1. But oh to inform, to convince, to exhort,  
 Mat. 18. 15 to pray, to put the bone that is  
 16, 17. out, in joynt again, this, were done

*Violentia*

*sancta, op-  
 tabilis ra-  
 pia.*

like the Disciples of Christ; to shew  
 our selves *Christians* indeed, Professors not of the letter, but of the Spirit, and would gain our Brethren instead of blasting them. Consider what I say, and the Lord give you a right understanding in all things.

And thus much for such as are come out of affliction, and find that it hath been through free grace and teaching affliction.

Exhort. to  
 them that  
 have been  
 corrected,  
 but not instructed.

But now secondly, To such as cannot evidence to their own Souls that chastening hath been accompanied with divine teaching in any Gospel-proportion, or at least are not deeply sensible of the want of it; here is a word of Exhortation for them, suffer it I beseech you; Roul your selves in the dust before the Lord; smite upon your thigh; sigh with the breaking of your loyns, and cry out with Ephraim, Thou hast chastised me, and I was chastised, as a Bullock unaccustomed

the yoke: I have felt the blows of Reader,  
 God, but that is all; I have received excuse the  
 no more instruction by all my correct- frequent  
 m, then a brute beast; or if I had, use of this  
 have quickly lost it; it is fled like a Scripture,  
 rd, from the birth, and from the Jer. 31. 18.  
 tomb, and from the conception: It is Nunquam  
 ke the untimely fruit of a Woman satis disci-  
 at never saw the Sun. Truly thou tur, quod  
 hast cause to sit down, and even wish nunquam  
 thy affliction again: God had put satis dici-  
 himself into thy hands (as it were,) tur; that  
 and thou hast let him go without cannot be  
 THE Blessing; the blessing of sa too often  
 ing Instruction: how mayst thou spoken,  
 ven wish (I say) O that I were in which can-  
 rison again, in my sick bed again, not be suf-  
 anishment again, & sic in cet. How- ficiently  
 ver, humble thy self greatly before learned.  
 the Lord, and wrestle mightily for Sen. Epist.  
 the AFTER TEACHINGS Hosea 9. 11.  
 of God upon thy heart; pray, Turn Psal. 58. 3.  
 the Lord, and I shall be turned, for  
 thou art the Lord my God; what af-  
 fliction hath not done, Lord do thou;  
 of Omnipotency on work, and it shall  
 be done; turn me, and I SHALL  
 be turned; that so thy Soul may  
 yet speak to the praise of free-grace:  
 AFTER



Jer. 31. 19 AFTER that I returned I repented  
 and AFTER that I was instructed  
 I smote upon the thigh, I was asha-  
 med, yea even confounded, because  
 I did bear the reproach of my youth  
 Urge the Lord, as Sampson did after  
 his victory, Judg. 15. 18. Thou hast  
 given this great deliverance into the  
 hand of thy servant, and shall I now  
 dye for thirst, and fall into the  
 hand of the uncircumcised? Say thou  
 Lord, thou hast given thy servant  
 this great deliverance from danger and  
 death, and shall I now perish for want  
 of teaching, and go down to Hell  
 among the uncircumcised? TEACH  
 me thy way, O Lord, I will walk  
 in thy truth: Unite my heart to fear thy  
 Name. TEACH me to do thy will  
 for thou art my God, thy Spirit is  
 good; lead me into the Land of  
 rightness. In a word, desire the  
 Lord that He would do all the works  
 and then take all the glory: Say  
 Lord, teach me as well as deliver me  
 and I shall be blessed.

The fourth and last Branch of Exhortation  
 is to Parents and Governors.



To exhort them in the education of *their Children to imitate God; and that in two things.* Exhortate to Parents,

1. *In affording their children due correction.*

2. *Unto Correction to add Instruction.*

First, *Afford your Children due correction.* It is the counsel of the Holy Ghost, **CHASTEN** thy son while there is hope, and let not thy Soul spare for his crying. Behold, God counselleth you that are Parents, or in stead of Parents, to do with your children as He doth with his; wisely to use the discipline of the rod, before vicious dispositions grow into habits, and folly be so deeply rooted, that the Rod of Correction will not drive it out. 1. Exhort. Withhold not due correction. Pro. 19. 11.

*Error and folly, saith one very well, be the knots of Satan, wherewith he ties children to the stake to be burnt in Hell; and these knots are easi-liest cut betimes; or if you should make the child bleed in cutting of them, let it not cause you to withdraw your hand; for so it followeth, Chasten thy son, &c. and let* Pro 22. 15 Mr. Trapp in his Comment on Prov. in locum.

out.

not thy Soul spare for his crying: It is not only foolish, but cruel pity to forbear correction for a few childish tears; to suffer the child to howl in Hell for sin, rather than to shed a few tears for the preventing of it. Foolish fathers and mothers call this love, but the Father of spirits calls it hatred: He that spareth the rod, H A T E T H his son, Pro. 13. 24. Surely there is nothing so ill spared, as that whereby the child is bettered, such sparing is hatred; and because you hate your children in not correcting of them, they come afterward to hate you for not correcting of them: but that is not all; \* the parents lenity in this case makes way for Gods severity: Pity to the flesh is cruelty to the soul; so the Hebrew may be rendred, \* Spare not to his destruction, or to cause him to dye, that is, to occasion his destruction: The foolish indulgence of the parent may be, and often is the death of the child, eternal death. Parents spare their children in their folly to the destruction both of body and soul. And this may help

\* Valde. id est  
utiliter  
valde per  
niciose sen-  
tiet filius  
patris lin-  
tatem, ut  
posse iuste  
sentiat Dei  
severita-  
tem. Aug.  
in Ps. 50.  
\* Ad interfi-  
ciendum.  
Pagn. de-  
riving the  
original  
word from  
the root

מָוּת  
which in  
Hiph. fig-  
to kill.

To expound that other parrallel text,  
*Withhold not correction from the Pro. 23. 13.*  
*child, for if thou beat him with the*  
*rod he shall not dye :* The meaning  
 may be either, that *correction* will  
 not kill him; the rod will break no  
 bones; so preventing and reprov-  
 ing at once the silly and sinful ten-  
 derness of fond parents, who think if  
 they should correct their children, they  
 would presently dye of it; they are  
 afraid to use the rod, as if it were  
 a sword: \* *Abraham* feared not so  
 much to sacrifice his son, as such pa-  
 rents fear to chasten him. Nay, but  
 with the Holy Ghost, fear not cor-  
 rection, for behold, the strokes of  
 the rod are not the strokes of death:  
 it is but a rod it is not a serpent, take  
 it into thy hand; it may smart it  
 will not sting; To obviate the fear  
 of parents in this case, God himself  
 giveth them his word for it, *He shall*  
*not dye;* This I say may be the mean-  
 ing; by correcting thy child, thou  
 shalt not murder him. Or else (which  
 I rather conceive) the words may be  
 a motive drawn from the fruit of cor-  
 rection; *Withhold not correction from*  
*the*

\* Antiqui  
 patres ut  
 Deo place-  
 rent ad mor-  
 tem filius e-  
 tiam non  
 parcabant;  
 nos autem  
 eos quos se-  
 cundum  
 carnem di-  
 ligimus eti-  
 am tenui-  
 ve harum  
 essentiae  
 iniqui non  
 audemus.  
 Greg. in  
 I Sam. 14.

\*Greg. Nys.  
in Cant.

Hom. 12.

\* There is  
a ~~μειωσις~~  
in the  
words,  
wherein  
more is  
understood  
then ex-  
press.

1 Cor. 11.

32.

Psa. 141.5

\*Ιαγεια  
τις η πα-  
θεια A-  
ριστ. Eth.  
6. 2.

the child; why? *He shall not dye*, i. e. it may be, and (through divine blessing accompanying it (is often means to prevent death; it may prevent the first and second death, to which the child is exposed by the sinful indulgence of the parent. The word used in this place, saith one seems to note an immortality; so that *He shall not dye*, is all one as if the Holy Ghost had said. \* *He shall live for ever*; the rod on the flesh shall be a means to save the soul in the day of the Lord Jesus; *We are chastened that we should not be condemned with the world*. Such smitings (as David saith in another case,) shall be a kindness; and such rebukes are so far from breaking the head, that they shall be an excellent oyl which shall cure, and give life. The very Philosopher could say, *Correction is a kind of Physick Medicine*. Alas, our children are sick, and cruel is that mercy which will suffer them to dye, (yea eternally,) rather than disgust their palate with a little bitter physick? And Monkeys, they be in the forefront of men and women, who thus

er little ones to death; *Paricides* Peremptores  
 her then *Parents*, of whom we may potius quam  
 as sometime the Roman Emperor parentes.  
 of *Herod* (when he heard cum audisset  
 at he had murdered his own son Augustus inter  
 among the rest of the infants in Beth- pueros quos  
 in Syria  
 m, that so he might be sure (as he Herodes  
 posed) to destroy the King of the Rex Judae-  
 s,) surely it were better to be such orum, infra  
 oples swine, then their sons. O bimatum  
 eful indulgence! merciless pity! to iussit inter-  
 a child for want of correction! fici, filium  
 h parents throw both the rod and quoque ejus  
 e child into the fire at once; the occisum,  
 into the fire of the chimney and a't, melius  
 e child into the fire of Hell. This is est Herodis  
 t done like God, for whom the porcum esse  
 rd loveth he chasteneth, and scourg- quam fili-  
 e every son whom he receiveth: And um. Ma.  
 doth every wisely loving Parent; crob. Sat.  
 e that spareth the rod hateth his lib. 2. c. 4.  
 , but he that loveth him chasten- Heb. 12.6.  
 b him betimes. As moths are PRO. 13.24.  
 eaten out of a garment with a rod,  
 must vices out of childrens  
 earts. And for want of this disci-  
 inary love, how have some chil-  
 en accused their parents on their  
 eath-bed, yea at the Gallows? and  
 how

*Pridet nos  
alieni per-  
fidia paren-  
tes sensimus  
paracidi as  
Cyp. Ser.  
de lap.*

*\* Filius pa-  
tris sentit  
læritatem,  
ut possen-  
sentiat Dei  
severita-  
tem, &  
Hoc Non  
Solut Sed  
Cum Dif-  
soluto Pa-  
tre. Aug.  
in Psa. 50,*

how many do and will curse them  
Hell, in some such language as Cyprian  
an supposeth infants to complain  
their parents who denyed them Ba-  
tism; *The treacherous fondness of our*  
*parents hath brought us into these tor-  
ments, our fathers and mothers have*  
*been our murderers; they that gave us*  
*our natural life, have deprived us*  
*a better; and they that would re-*  
*correct us with the rod, have occa-*  
*ioned us now to be tormented with*  
*scorpions. O it would grieve the heart*  
*of the most unnatural parent in the*  
*world to hear the doleful complaints*  
*and those hideous yellings of poor*  
*children in Hell fire, whom their*  
*fondness hath sent thither, and*  
*that they would listen to them, before*  
*they themselves came into that place*  
*of torment, and there find no mercy*  
*because here they have shewed their*  
*children so much. \* The child gone*  
*to Hell for his wickedness, and*  
*parent many times for his mercy.*  
Yea even in this life, how do many  
godly Parents smart for their fondness  
because they will not make their chil-  
dren smart for their folly, †



and David would not so much as re-  
 make their sons : and God gave them  
 both great rebukes in their sons : It is  
 of Eli, His sons made themselves  
 vile, and he **RESTRAINED**  
 them not : the Hebr. signifieth, He  
**ROWNED** not upon them. Oh  
 ! for want of a frown to destroy  
 the Soul of a Child ! to smile  
 a Child to Hell ! Consider of it ; I  
 am much afraid, this *unchristian*, yea  
 the *natural* indulgence of Parents, is  
 the fountain of all that confusion, un-  
 der which *England* at this time reels  
 and staggers like a drunken man : and  
 for this very sin, ( at least ) for this  
 among others, yea, and for this above  
 others, God is \* visiting all the fami-  
 lies of the Land, from the *Throne* to  
 the poorest *Cottage*. Parents have laid  
 the foundation of their own sorrows.  
 their childrens ruine, and the desola-  
 tion of the Nation, in the looseness  
 and delicacy of their education, and  
 yet are not sensible of it to this day :  
 we have not corrected our children,  
 and therefore God is correcting us in  
 our children : We \* have not cross'd  
 them in their unlawful desires, and  
 therefore

† Vid.  
 Chryst. l.  
 3. adver-  
 sus viup.  
 vultu Monach.  
 sic.  
 1 Sam. 3. 13  
 Because  
 Eli restrai-  
 ned not his  
 sons ; their  
 sins de-  
 stroyed  
 him and  
 his whole  
 family.  
 Chryst. ut  
 sup.

\* unde nos  
 mala innu-  
 mera pepe-  
 timur quo-  
 tidie ? non  
 ne quod fi-  
 lias nostros  
 malos aspi-  
 cimus &  
 nos emen-  
 dare negli-  
 gimus ?



\* God makes our children *our rods*, because we have withheld the rod from them. We gave them too much rest, and therefore they give us none.

Pro. 29. 17. *Melius est perire in virga patris, quam in blandimentis perire pro-*  
*bris.*

therefore God doth cross us in our righteous desires ; We have walked ( even in this point, exceedingly ) *contrary to God*, and to his Discipline ; and therefore God is *walking contrary to us*, and is punishing us *seven times more* for this iniquity. And therefore , Oh that Parents would a length *awaken* themselves , to follow both the *pattern* and *precept* of their *heavenly Father* ; who , as he *correcteth whom he loveth*, so he commands them to *correct*, if they *love*, their children. *Withhold not correction from the child* ; for *thou correct him with the Rod*, he shall not dye ; If the Rod draw blood ( should need be ) it is *ad salutem* ; it is as the Physician deals with the patient to prevent a *feaver* ; a *feaver* of *boyling passions* here , and of *boyling fire and brimstone* hereafter ; it is to *cure*, not to *kill* ; yea, thou *kill* *est*, if thou dost not *wound* ; and therefore again I say, *withhold it not*, Give the rod unto thy child , and he will one day give thee *thanks* for it. Yea, it is worth observation, that the same word in the original, which

is translated *withhold*, signifieth also  
to *forbid*; meeting with another  
*distemper* in Parents, who as they  
will not correct their children them-  
selves, so also they *forbid others* to  
correct them, under whose *tuition*  
they put them: As if they were a-  
fraid their children would not have  
a *sin* enough here, nor *hell* enough  
hereafter; they lay in *Caveats* against  
the means which God hath sancti-  
fied for their *reclaiming*. What  
*tears of blood* are sufficient to be-  
wail this *folly*! You that are *godly*,  
*wise*, and *wisely loving*, take heed  
of it; and when you *commit* your  
children to *others hands*, do not in  
the mean while *hold their hands*: if  
thou judgest them not *wise*, why  
dost thou *chuse* them? if thou *chuse*  
them, why dost thou not *trust* them?  
Well then, if the rod be in *thine*  
*own hand*, *withhold it not*; if in  
thy friends hand, *forbid it not*. Cer-  
tainly there is great *need* of this *du-*  
*ty*, which the Spirit of God doth fre-  
quently inculcate all along the *Pro-*  
*verbs*. I will conclude this branch  
with the Exhortation with inverting  
the

N 2

the

Mat. 5.44  
46

the Counsel of our Saviour in this  
sence, **Be ye NOT MERCIFUL,**  
*that you may be the children of your  
heavenly Father: for whom he loveth  
he correcteth, and scourgeth every son  
whom he receiveth. Go thou and  
do likewise; and this shall be your  
mercy and love to your children:  
He that spareth the rod, hateth his  
son; but he that loveth him, chasten-*  
*eth him betimes.*

Pro. 13.24

2 Exhort.  
Add In-  
struction  
to Corre-  
ction.

Secondly, You that are Parents,  
or instead of Parents, If you would  
have your children happy, *Add In-*  
*struction to Correction: imitate God*  
*in this part of paternal Discipline*  
*also; let Chastisement and Instru-*  
*ction go together: It is that which*  
*the Holy Ghost urgeth upon you*  
*Bring them up in the NURTURE*  
*and ADMONITION of the*  
*Lord: There be two words relating*  
*to both these Parental duties;*

Eph. 6.4.

¶ Quæ  
Pater eru-  
dit filium.  
Bez.

*deus, in \* castigatione, in the Cha-*  
*stisement or Correction; and it*  
*added, of the Lord: that is, either*  
*in the Chastisement, wherewith the*  
*Lord exerciseth his children; or*  
*the Chastisement which the Lord*  
*com-*

commandeth earthly Parents to exercise towards their children; this is the first duty, of which already. And then there is another word, which holdeth forth the end and design of Parental Correction, and that is ἐν ρηματι, in the Admonition and Instruction of the Lord; i. e. in Counsels and Instructions taken out of the Word of God, or such as are approved of by God; The sum is this, That while we chasten the flesh, we should labour to inform and form the mind and spirit, by infusing right principles, pressing and urging upon their tender hearts counsel, reproof, and instruction, as the matter requireth. This is the duty of Parents, to imitate God, to let Instruction expound Correction; and with a rod in the hand, and a word in the mouth, to train up their children to life eternal. A dumb rod is but a brutish Discipline, and will certainly leave them more brutish when it found them. Chastisement without teaching may sooner break the bones than the heart; it may mortifie the flesh, but not corruption; N. 3. extinguish

Monitis ex  
verbo Dei  
petitis, sive  
sanctis &  
Deo accep-  
tis. Beza.

Proprie sig-  
nificat ad-  
monitionem  
non simpli-  
ter sed  
talem, qua-  
lem in men-  
tem pueri  
ponis &  
ingeras que  
sunt illi ad  
salutem ne-  
cessaria.  
Zanch. in  
loc.

Pro. 29 15 *extinguish nature, but never begu*  
*Pro. 29 15 grace; But the Rod and REPROOF*  
*give wisdom. Instruction added to*  
*Correction, as it makes excellent Chri-*  
*stians, so it makes good Children*  
 There be parents that are *severe* and  
*curst* enough to their *children*; they  
 spare for no *blows*; instead of break-  
 ing them of their *wills* (by a wise  
 and *moderate* correction) they are  
 ready to break their *bones*, (and their  
*necks* too sometimes) in their *moods*  
 and *passions*; but they never mind  
 the other branch of Paternal Disci-  
 pline, *sc. Instruction and Admo-*  
*nition*; of such Parents I suppose the  
 Apostle speaketh, *Eph. 12. 9, 10. We*  
*have had Fathers of our flesh, who*  
*corrected and chastened us after*  
 THEIR OWN PLEASURE; He  
 speaketh not of *all* Parents; but his  
 meaning is, *there be such men and*  
*women* in the world, who are most  
*unlike* to God; and in smiting their  
 children, rather *please themselves*  
 than *profit their children*; He for  
 our profit, but they after their own  
 pleasure, to give vent to their pas-  
 sion, and satisfy their vindictive rage  
 and

and *fury*; and when is that? truly when the *Rod* and *Reproof* do not go together; it is an argument there is more *passion* then *judgment*, more *lust* then *love*, in such chastisements. Such Parents do rather *betray* their own *folly*, then take a course to *make* their children *wise*; *The Rod* and *Reproof* give *wisdom*; neither alone, will do it; the *Rod* without *Reproof* will harden the heart, and teach the children sooner to hate the *Parent*, then to hate *sin*; and *Reproof* without the *Rod* will leave no *impression*; *Reproofs* of *instruction* are the way of *life*, or *Corrections* of *instruction*; a lesson set on with a *whipping* is best remembered: It is *divine truth* that must be the instrument of working saving grace in the heart; *Sanctifie them with thy truth, thy Word* and *truth*. It is the commendation of *Timothy* his Mother, that from his *very infancy* she instructed him in the *Scriptures*, which were able to make *him wise to Salvation*. When there is a *divine sentence* in the mouth of *the Rod*, it brings *wisdom* and *life* with it.

Schola  
Crucis,  
Schola  
Lucis.

Abque af-  
flictione  
nulli utilia  
discunt.

Pro. 6. 23.

Joh. 17. 17.

2 Tim. 3.

15. c. m.

C. P. 1. 5.

N 4

And



*Etiam in  
Scriptis  
debere in  
stinere li-  
beros suos ;  
That Pa-  
rents ought  
to instruct  
their chil-  
dren in the  
holy Scri-  
ptures.*

2 Tim. 4. 3.

*Ille ma-  
gis sata-  
gebat ut tu-  
m in puer-  
ces, quo-  
nam sem-  
piternam  
salutem  
charius  
paraverat  
Confess.  
I. I. c. II*

Gal. 4. 19.

And therefore, O that Parents would imitate the Father of spirits in this blessed art of Paternal Discipline: joyn the Word of Instruction to the Rod of Correction; teach as well as chastise: Reprove, rebuke, exhort with all long suffering and doctrine: It is true, it is enjoyned Timothy by as a Pastoral duty; but it is as true, that every Parent is a King, a Prophet, and a Priest; A King, to govern and chastise; a Prophet, to teach and instruct; and a Priest, to offer up spiritual sacrifice to God, Prayer and Praise with and for the Family. O that every child might have cause to give their Parents that commendation, which once Augustine gave his Mother, in reference to his Baptism: My mother, saith he, made it her business to make God my Father, — because she travelled with my everlasting salvation, with more tenderness and sorrow, then ever she did with my first birth. O that natural Parents could bespeak the fruit of their loyns, as S. Paul bespeaks his Galatians, My little children, of whom I travel in birth

again



again, until Christ be formed in you: that so they might rejoyce in the second, more then ever they did in the first birth: Why, this is done by the Word and the Rod. Correct thy son, and he shall give thee rest, P. 19. 17. yea he shall give delight unto thy Soul; Correct! how? the 15. verse answers; The Rod and Reproof give wisdom; Thus give your Children correction, and they shall give you rest and delight. Though correction for the present do not give them rest, for no chastening for the present seemeth to be joyous, but grievous; yet it will make them give you rest: and though correction doth not delight them, yet it shall make them give delight to you; 3 John 4. What greater delight then to see your children walking in the Truth! and to think thus with your selves, Quot dedi (not as Cassiodor expresseth it, that, familia juvenes, tot reddidit curia consulares. so many sons so many Counsellors to the State, but) that, so many children God hath given you, so many children you have brought up for God, and so many heirs for the Kingdom of Heaven. Well; Chastise

*rise and teach them out of the Law of God, and thy Children shall be Blessed.*

Which that they may, indeed, take one short CAUTION more; and that is,

Last caution, Add Prayer to Instruction.

*Add Prayer to Instruction.* As Teaching should accompany Chastisement, so Prayer should accompany Teaching; God need use only the Rod and the Word; because the blessing is in his own hand, he can command a blessing; It is not so with us, As Paul may plant, and Apollo may water, but God may give the increase; so the Father may correct, the Mother may instruct, both may do both, but God must give the Blessing; and therefore Christian Parents, while they add Instruction to Correction, should

*Ora & labora.*

Pray and labour.

add Prayer to Instruction; Means are ours, Success is Gods; and therefore let us put the Rod into the hand of Instruction, Instruction into the hand of Prayer, and all into the hand of God. I knew a worthy gracious Lady (sometimes living in the City) who would never use the Rod; but

as with much pious *Instruction* be-  
; so *after* ) would cause the Child  
( of capacity ) or ever it stir'd from  
om the place , solemnly to *kneel*  
on and beg a  *blessing* of God upon

Go you, and do *likewise* ; Pray  
and teach your Children to pray, that  
God would so bless *Correction* and *In-*  
*struction* , that *both* may make you  
and your Children BLESSED.  
*Amen.*



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